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THE BOOK OF Religion, Ceremonies, AND PRAYERS; OF THE JEWS,

As Practiſed in their

SYNAGOGUES and FAMILIES

On all Occaſions: On their

SABBATH and other HOLY-DAYS Throughout the YEAR.

To which is added,

A PREFACE ſhewing the Intent of the Whole.

The CONTENTS, and an INDEX, with the *Hebrew* Title of each PRAYER made *Engliſh*; with many Remarkable Obſervations and Relations of the RABBIES:

All which are what the MODERN JEWS Religiouſly obſerve.

TRANSLATED immediately from the *Hebrew*, By *Gamaliel Ben Pedahzur*, Gent.

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BRITISH MUSEUM

PREFACE.

THAT *the* Jews *were once the favourite People of* God, *has been ever allow'd by all religious People: It is they who are meant in* Iſaiah, *Ch.* xliii, 21. This People have I formed for myſelf, they ſhall ſhew forth my Praiſe: *And in* Levit. *Ch.* xxvi. 44. When they ſhall be in the Land of their Enemies, I will not caſt them away, neither will I abhor them to deſtroy them utterly, nor to break my Covenant with them: For I am the Lord their God. *Beſide what is ſaid of them in* Deut. iv. 31, *in* Rom. xi. 26. *in* Iſaiah lix. 20. *and in divers other Parts of the ſacred Writs; from all which holy Paſſages, they ought ſtill to be eſteem'd too much in* God's *Favour to be made a Ridicule of on Account of their Religion: Wherefore, I hope, no One will peruſe this Work of their* Ceremonies *and* Prayers *with ſuch a Thought.*

I have collected their Ceremonies, *and represented the Difficulties thereof; in Order to render those of my Christian Readers the more endearing to them: And that the* Jews *who are fondest of their own, may not be less obliged to me for explaining the Meanings of, and citing the Quotations for theirs; to instruct the Illiterate of their Nation, in what they are ignorant of at present.*

I have translated their Prayers *partly for the same Reason: the Translation of which being as Literal as possible, will be of great Use to Beginners in the* Hebrew *Tongue; especially by means of the compleat* Alphabetical Index, *the which is likewise of great Use to all Persons that resort to the Synagogues, as it enables them to find out any Prayer the* Jews *may be reading of, by looking for it in the* Index, *under the same Denomination as it is called in the* Hebrew *itself.*

The Table *of* Contents *of their* Ceremonies *is another Conveniency which I have set down for the Satisfaction of my Readers; and had I lived in Town to have been nearer the Press, I would have visited the Printer oftner to have prevented those few Mistakes in the Spelling and Misnumbering of a few Pages, which tho'*

they

they have happen'd, do in no wiſe alter the Senſe of the Work.

The various Ceremonies and Cuſtoms of Religion in General, are render'd familiar to all reſpective Perſons of the various Perſuaſions, by means of their Education; and by copying in their Infancy the like Examples from their Parents, Prieſts, and Others who practiſe the ſame.

In regard to the Truth of the preſent Ceremonies, *and of their being by them regularly obſerved; I have, for Proof of the former, referred to the Chapter and Verſe wherein they are commanded; and for convincing my Readers of the latter. I can only refer them to reſort to the* Jewiſh *Gentlemen and Ladies of their Acquaintance, at the Times and Seaſons herein mention'd when ſuch* Ceremonies *are to be performed.*

Gamaliel Ben Pedahzur.

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ERRATA *in Ceremonies.*

Page 25, Line 12, for *dreſſed in Linnen*, read, *dreſſed in clean Linnen.*

ERRATA *in Prayers.*

P. 107, Line 5 in the Margin, for *Yobſirachs*, read, *Yisborach.* P. 131, Line 7, for *Barchue* F. 75, read 114. P. 139, Line 6, for *Retzy* P. 66, read 61. P. 250, Line 14. for *Aubeenue Molkeinue* P. 77, read 71.

Juſt Publiſhed.

The Koran, *commonly called the* Alcoran *of* Mahommed.

TRanſlated immediately from the Original *Arabic.* To which is Prefixed a Large Preliminary Diſcourſe, together with a Commentary, collected from the moſt approved Authors, by GEORGE SALE, Gent.

Sold by J. WILCOX, in the *Strand.*

THE

JEWISH CEREMONIES.



IN the Morning when they awake they ſay, *I acknowledge Praiſe unto Thee, for that Thou haſt reſtored my Soul unto me* *. *Mowday, ante Lythonacho.*

As ſoon as they are out of Bed, they are to endeavour to eaſe themſelves at the neceſſary Houſe, in order to cleanſe themſelves if poſſible before they read their Prayers: Which being done, they waſh their Hands and Face, *viz.* they take a Veſſel with Water, and pour the Water firſt over the right Hand, holding the Fingers towards the Ground,

* The Word *Lord* is not in this Prayer; which Word they are not to utter before they have waſhed their Hands.

open and extended †; then over the left Hand in the ſame manner, and they waſh each Hand three times alternately; then they waſh the Face, and then join the Palms of the Hands together, with the Fingures and Thumbs extended, ſaying, *Lift up your Hands to the Sanctuary, and praiſe the Lord:* Which Words being ſpoken, they wipe their Hands and Face, and go to Prayers at Home or at the Synagogue.

Syoo Yeday-chem kodeſh. Pſal. cxxxiv, ver. 2.

In their putting on their Cloaths, they obſerve to put on the right Shoe and Stocking always firſt, and to put their right Arm and right Leg into the Waſte-coat and Breeches firſt, from a Belief that dreſſing otherwiſe would prejudice the Memory, and that whilſt their Garments are off, the evil Spirits get into them in the Night-time, and are apt to injure Perſons that put their Clothes on left-handed; and for the ſame Reaſon they never are to pull off or put on a Coat and Waſte-coat both at once, but each ſeperate.

They are not to break their Faſt with any thing but Water 'till they have ſaid their Prayers.

They

† The Reaſon of holding the Fingures downward and extended, is, that the Water may run off the better, and waſh away the evil Spirits which they believe hover about Man in the Night-time.

THEY are to ſay their Prayers in the Morning whilſt the Sun is red, and in the Evening one Hour before Sun-ſet.

THEY are to walk briſkly when they are going to the Synagogue, and faintly when they are coming from it; to ſhew thereby a Readineſs of going to ſerve GOD, and an Unwillineſs in leaving off the Service.

IN the Synagogue the Men and Women are ſeperated, each Sex having a different Apartment; the Women being ſeated as in a Gallery, with cloſe Croſs-bars before them, to prevent the Mens Devotions being interrupted by obſerving them.

THE Men are commanded to wear Fringes in the Borders of their Garments; for which Reaſon all *Jews* wear next their Shirts, two ſquare Breaſt-cloths, joined together by two Straps; and putting their Head between the two Straps, the one ſquare Cloth covers the Breaſt, and the other the Back; and to each two Ends of theſe two Breaſt-cloths, making together four Ends or Corners, the Fringes thus commanded are faſtened after a peculiar manner, for miſterious Reaſons: And this Garment is called by them in *Hebrew*, *Arba kanfoth*, i. e. *four Corners*. Numbers xv, *ver.* 37 *to* 41.

THE Fringes of the aforesaid *Arba kanfoth* must be spun from white Wool into worsted Thread by a *Jew* Woman.

Called Zizith. The Fringe on each Corner is of eight worsted Threads double twisted, of about a quarter of a Yard in length; it is fastened to the *Arba kanfoth*, as follows; four Threads of the said Worsted of about a half Yard long are drawn together thro' an Ilet-hole of the *Arba kanfoth*, the Hole made two Inches from each Corner; then a double Knot is made with the Worsted to make it fast to the *Arba kanfoth*: After the double Knot is made, each of the four worsted Fringes of half a Yard long, by being knotted and hanging doubled, become eight Threads of a quarter of a Yard: and one of those Threads, which is cut longer than the rest, is wound seven times round the other seven Threads, and a second double Knot is made; then again the same long Thread is wound nine times round the other seven Threads, and a third double Knot is made; then again the same long Thread is wound eleven times round the other seven Threads, and a fourth double Knot is made; and then again the same long Thread is wound thirteen times round the other seven Threads, and the fifth double Knot is made: Then the eight Threads are made to come of an equal length

length, and all the Ends of the eight Threads at each Corner of the *Arba kanfoth*, are knotted with one Knot at the End.

Note, THE Length of the Fringe from the laſt double Knot, to the End of each Thread, muſt be three Times the Length of the Part from the firſt double Knot to the fifth.; and the Space from the firſt double Knot, to the fifth muſt be equal to the Space commencing from the Ilet-Hole down to the firſt double Knot.

As for the myſterious Reaſons heretofore mention'd, concerning the faſtning of the Fringes, they are as follows,

Firſt, THE eight Threads of the Fringe are in Remembrance of Commandment of Circumciſion to be on the eighth Day.

Second, THE five double Knots. are in Remembrance of the five Books of *Moſes*.

Third, THE ten ſingle Knots, which are compoſed by the five double ones, are in Remembrance of the ten Commandments.

Fourth, THE ſeven Windings round after the firſt double Knot, are in Remembrance of keeping the Sabbath on the ſeventh Day of the Week.

Fifth, THE nine Windings round after the ſecond double Knot, are in Remembrance of the nine Months of Pregnancy.

Sixth, THE eleven Windings round after the third double Knot, are in Remembrance of the eleven Stars, which reverenced *Joſeph* in his Dream.

Gen. xxxvii. 6.

Seventh, THE thirteen Windings round after the fourth double Knot, are in Remembrance of thirteen Attributes of Compaſſion in the Almighty, called in *Hebrew (Sheloſh Eſſry Middoth.)*

Eighth, THE ſeven, nine, eleven, and thirteen Windings, making together forty Windings round, are in Remembrance of the forty Days that *Moſes* was in Heaven, to receive the ten Commandments.

Exod. xxiv. 18.

Ninth, AND, *Laſtly*, The eight ſeperate Knots at the End of each Thread, are to prevent the untwiſting of each Thread, leaſt thereby the Whole of the numerical Types might be unravell'd.

THIS *Arba kanfoth* is what every *Jew* is commanded to wear, and the Vale which they wear in the Synagogue, being fringed after the ſame Manner, was originally inſtituted to be worn during the Prayers, to ſupply the want of the *Arba kanfoth* in ſuch as had none on, or could not by Reaſon of their Clothes, being put on over them, ſo conveniently come at them; which ſaid Fringes they are obliged to kiſs three Times, in the Prayer of *Wawyomer Adonai El Moſheh*, See *Index*, every Time they expreſs the Word

Word Fringe, which is three Times, mention'd in the aforeſaid Commandment.

THEY are likewiſe obliged every Morning in the Week, the Sabbath and Holy-days excepted, to put on *Frontlets.* See *Deut.* vi. *ver.* 5, *to* 9. Theſe *Frontlets* are made of a Calf's Skin, the Calf whereof muſt have been ſlaughter'd after the *Jewiſh* Manner, as I ſhall further explain; and within a little Leather-Caſe, made of that Skin, is put a ſmall Piece of Parchment, on which is written the fourth Verſe of the ſixth Chapter of *Deutronomy*, and the ten Commandments, in *Exod.* xx. 8. and in *Deut.* v. 12, and alſo the ſecond Verſe of the 13th Chapter of *Exodus*; which Parchment is ſewed up in the ſaid Caſe; and to the ſame Caſe is made a Cavity in the Leather, for to draw a long Strap through it, made of the ſame Leather; which Strap is tied into a Croſs-Knot, at a certain Diſtance from the Caſe, ſo as to make it fit the Head, in the Manner of a Wreath or Diadem; and the Caſe of the Head *Frontlet* is fix'd on high on the Forehead, to be between the Eye and near the Brain, and the Croſs-Knot to come in the Pole, and the two Straps from below the Croſs-Knot are brought over the Shoulders to hang down before. And a like *Frontlet* they put on their

The Head and Arm *Frontlets*, are called *Tephilin*, in *Engliſh*-Prayers.

left Arm, juſt over the Hollow, in the Bend of the Arm, and the Strap faſten'd thereto, is wound ſeven Times round the Arm, towards the Hand, and on the Hand it is twiſted over and over the four Fingers ſo as to form the three Letters of the Word *Shoddey* (which Word hath but three Letters in the *Hebrew*, and ſignifieth in *Engliſh* the Almighty GOD). The Reaſon of it's being put on the left Arm, and near the Middle of it, is becauſe that Part is neareſt the Heart, when the Arm is held in it's natural Poſition.

The Poſt and Gate *Frontlets* are called *Myzooza*, in *Engliſh*, Door-Poſt.

THE *Frontlet* commanded, *Deut.* vi. 5. to be written on the Poſts and Gates, is likewiſe ſtill obſerved and fix'd on every Door-poſt in *Jews* Houſes, on a larger Piece of Parchment than the beforeſaid *Frontlets*, but contains much the ſame Words; and this Parchment is rolled up, and put into a Tin; or wooden Caſe; in which Caſe a Hole is made juſt large enough for ſo much of the Outſide of the Parchment to be ſeen as contains the Word *Shoddey*, *i. e.* the Almighty GOD, which Word is written on it, and every *Jew* when he goes from Home, or comes Home, puts his Finger on the Word, and kiſſes his Finger.

Con-

Concerning their Sick and the Dead.

WHEN any *Jew* is ſick, and expected to die, he is put in Mind to confeſs his Sins, which he does by reading over what they call the *(Widdow) i. e.* the Confeſſion; for which Prayer ſee the *Index:* But if they are not capable of reading, ſome *Jew* reads it, and the ſick Perſon only hearkens to it, and repeats it after the Reader, if he is able; and the laſt and main Prayer the Patient ſays before Death, if he can, is the *Shema Iſrael.* See *Index.*

AS ſoon as the Soul is departed from the Body, the Corps with only a Shirt or Shift on, is lay'd on clean Straw on the Floor with the Feet towards the Chamber-Door, and cover'd over with a Sheet, and the Windows ſet open, and a Perſon left with the Corps to * watch it from all Kind of Vermin till it is carried to their Burying-Ground.

ALL *Jewiſh* Congregations have a Society or Club of Men amongſt them, called in *Hebrew (Kabronim Chebra.) i. e.* So-

* They ſay that the Godly Likeneſs given to Man at is Creation, *See Gen.* ii. 26. is gone off from his Countenance when dead, and for that Reaſon no Vermin fear Man after he is dead.

Society of Buriers. And as ſoon as any *Jew* is dead, Notice is given to that Club, and they caſt Lots among themſelves for two of their Club to dig the Grave, and to get all other Matters at the Burying Place ready for the Interrment,

THEN the Clerk of the Synagogue, publiſhes in the Synagogue the Time of the Burial, in order, that all the *Jews* may follow the Corps to the Burial Place.

THE Interrment is always within twenty-four Hours at furtheſt from the Time of Death.

THEY are not allowed to bury any dead on their Sabbath, or other Holy-Days.

THE Shrouds are made by a Club of their own Women, which Club goes by the ſame Name of that of the Men above-mentioned; and their Clerk of the Club, who is commonly a poor Woman, goes to the Houſe of every Woman Member of this Club, with the ſeveral Parts of the Shrouds for every one to ſew a few Stiches in them.

AT the Time publiſh'd for Burial and Performance of the Rites to the dead Corps. Moſt of the Congregation aſſemble at the Houſe of the dead, and the Club-Men before-mention'd, lay the Corps on a Sort of a wooden Dreſſer, which

which is laid on the Bier that carries the Corps; and on that Dreſſer, thoſe Perſons of the aforeſaid Club only waſh the Corps, laying there quite naked, with hot Water, three or four Times over, and then they dreſs it in the Shrouds, and put it in the Coffin, and a little Pillow of Bran under the Head, and put on the Lid of the Coffin without nailing down.

If any Perſon of Kin to the dead deſires after that to ſee the Corps, only the Face is uncover'd to them.

If any Perſon deſires to aſk Pardon of the dead, for any Differences that was between them in his Life Time, which very often happens, the Perſon who aſks Pardon, muſt ſtand at the Feet-End of the Coffin, and with his Finger and Thumb of each Hand, take hold of each firſt or great Toe of the dead, through the Stockings, which the dead has on, and ſay thus: *I do pray thy Forgiveneſs, if I have committed any Offence towards thee, pray forgive me.* And the *Jews* affirm, that oftentimes at the aſking Forgiveneſs in this Manner, the dead Perſon has fell a bleeding violently at the Noſe, which they take as a Token of ſome great Offence or Injury that has been given to the Deceaſed, by the Perſon ſurviving, that aſks his Forgiveneſs.

THE Corps is buried with the ſame Vale over his Head, that he uſed to wear in the Synagogue, See *pag.* 3. in the Ceremonies; and one Thread is broke off of the eight Fringes made faſt to each End, becauſe, as they ſay, *the Dead cannot praiſe the Lord*, See *Pſal.* cxv. 17. and therefore to leave the Fringes compleat, would be a Mockery to the Dead.

AFTER the Corps is ready for the Burying-Ground, it is conveyed thither in a Hearſe, follow'd always by one Coach, and the Club pay the Charge, in Caſe the Deceaſed died poor, and his Relations are not willing to pay for him; but the Rich have as many Coaches to follow, as they pleaſe.

WHEN they come to the Burying-Place, ſome of the aforeſaid Club, carry the Bier, with the Coffin upon it, on their Shoulders, and ſet it down next the Grave, ſetting it down three Times by the Way for to relieve each other; in order that every Member of that Club may carry it, in his Turn, ſome Part of the Way, it being eſteemed an Act of Merit.

THE neareſt Relation follow next the Corps, excepting of the Women Kind; they never go to Mens Interments.

THE Corps is ſet down on one Side of the Grave, reſting ſtill upon the Biers, and

and the Lid of the Coffin opened on one of the Sides, to ſee if the Shrouds are tumbled, or if any Part of the Dreſs wants ſetting right again, and then a ſmall Quantity of Earth, which the Club always keep by them, which comes from the Land of *Promiſe*, or, as they call it, the Land of *Iſrael*, which is *Jeruſalem*; of that Earth I ſay (which looks chaulky) they put a ſmall Quantity into a little Linnen Bag, and put that Bag under the Head of the Corps, believing that the Virtue of that Earth will preſerve their Fleſh from being eaten by the Worms.

AFTER that, any Relation and Friend is admitted to view the Corps, or to aſk Forgiveneſs as aforeſaid.

THE next Thing, is a Sort of Sermon preached in Praiſe of the Deceaſed, and ſometimes the Title of *Rabbi* is given to the Deceaſed, by the Prieſt, who is always preſent, and who generally ſpeaks in Praiſe, and gives Honours and Titles to the Dead, according to the Pay he expects from the ſurviving Relations. After which Sermon, the eldeſt Son of the Deceaſed, ſays, what they call (*Caddiſh* of the *Rabbies)* See *Index:* And if there be no Son of the ſaid dead Perſon preſent, then the Clerk of the Synagogue ſays the aforeſaid *Caddiſh*, and after the ſaid

ſaid *Caddiſh*, the Prieſt or any other *Jew*, takes a Knife and holds it by the End of the Blade, turning the Handle towards the Neck of the Deceaſed's Son or Sons, Brother or Brothers, or Father, with the Edge of the Knife fix'd on the Top of the Collar, on the left Side of the Coat and Waiſtcoat, the left Side being where the Heart lays, and ſayeth, *Bleſſed art thou, O Lord our God, King of the World, who hath commanded the* Kreeah, *i. e.* the *Rent*. After which he notches the Collar with his Knife, and afterwards tears it down about five or ſix Inches, which Rent muſt never be ſewed up again, and the ſame Clothes muſt be worn for a whole twelve Month, if they will laſt ſo long, or if they put on new Mourning they muſt ſtill have ſuch a Rent in them during the twelve Months, but the more faſhionable Sort only wear the Rent in the Waiſtcoat, for the Sake of it's being hid.

AFTER the Ceremony is over, the Coffin is nailed up, and put into the Grave, and the neareſt of Kin in their Turns, fling three Spades full of Earth over it, and after them thoſe of the Club, and all the other *Jews* preſent, and when each Man has flung his Earth; he muſt not put the Spade into the next Perſon's Hand, but muſt ſtick the Spade into the Earth, for the next Perſon to take

take out again, and he who has done flinging muſt withdraw from the Grave, walking backwards about ſix Foot, becauſe that turning the Back to the Grave, is reckoned a Diſdain to the dead Perſon.

WHEN the Grave is filled up, and the Congregation going away, every Man as he marches, ſtoops three Times to the Ground, and pulls up a handful of Graſs of the Burying-Ground every Time he ſtoops, flinging the Graſs each Time over his Head, with ſaying theſe Words; *And they ſhall ſpring in the Cities, as the Graſs in the Earth.*

THERE is always a Pump or Cock, with a clean Towel or two at the Door of the Burying-Ground, where they waſh their Hands; letting the Water run over them, as in *Page* 2, and wipe them before they go out.

AND if there ſhould happen to be no Water at that Place, they are obliged to waſh and wipe their Hands at ſome other Place, before they enter their own Dwellings, being eſteemed unclean if they omit it.

DURING the ſeven Days that the Mourners muſt keep Houſe, as I ſhall mention hereafter, there is every Morning and Evening about Prayer Time, an Aſſembly of ten Men meet at the Houſe of the Mourner, to read the uſual Prayers,

in

in order that the Mourner, who muſt not go abroad during ſeven Days, may ſay the *Caddiſh Yathom*, at Home. See *Index.*

AND during theſe ſeven Days alſo, a Candle, or Cotton-Wick with Oil, is kept burning Night and Day, and a clean Baſon with Water, and a Towel is put in the Appartment where the Deceaſed died, and the Prayers are read in the ſame Place.

THE Water in the aforeſaid Baſon is ſhifted every twenty-four Hours.

THE Spirit of the Deceaſed is ſuppoſed to viſit this Apartment of his during the whole ſeven Days; for which Reaſon the Candle, and Water, and Towel is left.

THE Deceaſed is thought to hear and know every Thing that is ſaid and done about him, until the laſt Spade of Earth is flung over him.

ALL the Water that is in the Houſe of any dying Perſon muſt be flung away, as unclean, after the Corps hath been waſh'd as aforeſaid; and the Houſe waſh'd and clean'd againſt they return from the Burying-Ground.

IF any *Jew* looſes a Tooth, or any other minute Part, it is ſaved, in order that when he dies, it may be buried along with the Corps: And becauſe they

cut

cut their Nails every *Friday*, and cannot preſerve the Scraps of all their Nails to be buried with them, they always burn them.

THE ſame Ceremonies is performed with the Women, as with the Men.

NO Women are allowed to be at the Interment of Men, but the Men always aſſiſt at the Women's Burials, in every Thing, except the waſhing Part, and ſuch like Indecencies.

IF there happens many Buryings out of one Family, ſoon after one another, the ſurviving Relation of the neareſt Affinity in the Blood, takes a Padlock, and locks it, when the Coffin is put in the Ground, and then he flings the Lock in the Grave with the Corps, and flings away the Key above Ground, which is to put a Stop to Mortality in the ſaid Family.

FOR the Death of a Huſband, or Wife, or Parent, or Kindreds, the ſurviving Relations muſt keep at Home, and follow no Buſineſs for ſeven Days, from the Day of Burial; and during that Time at Home, the Mourners muſt always ſet on the Ground, the Sabbath-Day excepted; when they are returned from the Burial, the firſt Meal on the Ground, muſt be Eggs boiled hard. And from

the Day of Burial, during * thirty ſucceſſive Days; the Mourners aforeſaid muſt not ſhave their Beards nor Heads, nor cut their Nails, nor put on clean Linnen withoutfirſt ſoiling of it before they make uſe of it to wear.

ALL Perſons of the Male Kind, young or old, when their Father or Mother die, muſt attend the Synagogne twice every Day, for a whole twelve Month, from the ſeventh Day after the Burial, and there take their Turns in ſaying the *(Caddiſh Yathom)* or Orphan's *Caddiſh* herein mentioned. *See Index.* The Saying of this *Caddiſh* is thought by the *Jews*, to give the Parent for whom it is ſaid a Lift to Heaven higher and higher, as often as it is repeated.

Concerning their Marriages.

THEIR Marriages are generally brought to bear through Brokers, who make the firſt Propoſals to the Parents or Relations of both Parties, in whoſe Diſpoſal, the Parties to be married may be, or if the Parties to be married are independant of their Parents or Relations, than the Brokers apply to the Parties

* The thirty Days they take from *Deut.* xxxiv. 8.

Parties themſelves, and treat about the Portion, the Settlement, the Marriage-Contract, *&c.* and when agreed to on both Sides, than the Couple that are to be engaged to each other, begin the Courtſhip.

AFTER the Courtſhip is begun, a Time is appointed by the Parties, for laying the *(Kynoſs) i. e.* laying the *Penalty*. This Ceremony is performed, *viz.* The Clerk of the Synagogue invites moſt, and ſometimes all Acquaintances of Bride and Bridegroom, to meet on the *Sunday* following in the Forenoon, to ſome Houſe they pitch upon, and there the Prieſt draws up the Preliminaries of the Marriage Agreement, which being read to all the Company, is ſigned by both contracting Parties, and therein is ſet down the Day fix'd, on which they promiſe to be married to each other, and if the contracting Parties are dependent on their Parents or others, or if they be too young to act for themſelves, as is often the Caſe, their Parents, Relations, or Executors, act for them; and in Failure of performing ſuch Agreement, the firſt Aggreſſor is bound by the ſaid Articles to forfeit a very conſiderable Penalty to the other Party. The Forfeit is uſually made to amount to one half of what the Por-

tion was to have been to the Party agrieved.

THESE preliminary Articles being then and there read, ſigned and executed, the Prieſts than takes a Glaſs of Wine in his Hand, and pronounces ſome Prayer, and after that takes a new Pipkin, and flings it down on the .Floor, before the Feet of the Bridegroom, with a Force that breaks it into many Pieces; which done, the Prieſt wiſhes him Joy firſt, and all the Company wiſh him Joy next; and than they are treated with Wine, Drams, Coffee, Tea, Chocolate, Sweet-Meats, Cakes, *&c.* Every Bridegroom treats according to his Circumſtances, which is the End of this Ceremony. Excepting that the Batchelors generally ſtrive to carry off a Bit of the broken Pipkin believing it likely to promote their being married ſoon after.

THE Wedding-Day of Maidens is always on a *Wedneſday*, and on no other Day; but that of Widows is generally on a *Friday*.

THE Sabbath before and after every Wedding, the Bride and Bridegroom invite the ſame Company of young Men and young Women as are at the Wedding, to meet at ſome Place, where they have a Ball, and generally dance 'till Midnight. The Bridegroom only pays for the Muſick and

and Ball-Room, and the young Men treat their Part'ners with Wine and other Things that they have a Mind for.

THE Wedding-Day is begun with Dancing, and the Bride and Bridegroom are not to break their Faſt till after they have been joined in Marriage by the Prieſt, which is generally done about the Hour of four a Clock in the Afternoon.

The Ceremony is Thus:

AN Hour before the Prieſt comes to perform his Part, the Bride is convey'd into a private Room, by ſome Women, where they undreſs her Head, and comb out her Hair, and bind it up under a Hair-Cap, and then dreſs her Head again; ſo that every Hair of her Head is cover'd under the ſaid Cap.

AND then they put a Muſlin or Gauze-Vale over her Head, which covers all her Face, and after that, as ſoon as the Prieſt is come, and is placed under the Canopy, which is a Carpet of Silk or Velvet, ſupported by Men with four long Sticks, one of each Stick being put through an Ilet-Hole at each End of the Carpet; then the Bridegroom is firſt led to the Canopy by the Bridemen, and followed by all the Company, with Muſick

playing before them, and when he is under the Canopy, the Muſick goes to fetch the Bride with her Bride-Maids after the ſame Manner; and when both are under the Canopy, the Prieſt reads a ſmall Preamble of the Intent of Marriage, and the Preliminaries that were ſigned as before mentioned, and then aſks the Man if he conſents to marry the Perſon here preſent. According to the former Preliminaries, and according to the Deeds of Agreement from thence drawn; to which he anſwers in the affirmative, and then gives the Prieſt a Gold-Ring from off his Finger to be given to his Bride by Way of Eſpouſal; then the Prieſt aſks the Bride, if ſhe conſents to have the Bridegroom for her Huſband, and ſhe anſwers, *yes*; then the Prieſt puts the Ring on her Finger, and the Bridegroom, during the putting on the Ring, ſays to her, *verily thou art eſpouſed (or prepared) unto me, according to the Rites of* Moſes *and* Iſrael; after which the Clerk hands to the Prieſt a Glaſs of Wine, with which in his Hand, he ſings ſome Sort of Praiſe to the Almighty, applicable to the Law of Matrimony; which done, he taſtes of the Wine in his Hand, and then gives the Bride and Bridegroom each ſome of it; and when they have drank, the Bride-

groom

groom takes the Glaſs, and flings it to the Ground, to break it into Pieces, by Way of putting himſelf in Mind, that we are only like brittle Ware made of Earth, gloſſy without, and ruff within; this done, all wiſh Joy, and they are re-conducted with Muſick, *&c.* into the Room, where the Bride was new coiff'd, and there the Bridegroom and Bride, with only the neareſt of their Relations, and the Brideman and Bridemaid have ſome Fowl and Broth brought them to break their Faſt; after which they return again into the Ball-Room, and dance or look on till Supper-time, which is generally about ſeven or eight a Clock; and the Entertainment elegant. At Supper, if the Bride is pure, ſhe is ſeated next the Bridegroom, and after Supper he is put to Bed by the Men, and ſhe by the Women into one Bed; they all dancing one merry Dance together in the Ball-Room, before they go to Bed; and though the Bride be unclean on that Night, ſtill the Ceremony is the ſame, except that they are not put both in one Bed.

THEIR *Rabbies* ſay, that if the Bedſtead of any married Couple ſtands with the Head to the North, and the Feet to the South, the Children thereon begotten, will be all Sons, or Boys; their Reaſon for ſuch their Opinion, is grounded

on the fourteenth Verſe of the ſeventeenth *Pſalm*, which in *Hebrew* runs thus, *Oo-zephoncho tymawly bitnum yisbyoo bawnim.* I have here ſet down the *Hebrew* Words, for all Perſons underſtanding that Language to be capable of judging how they interpret thoſe Words, to make out their Opinion, which is a quite different Interpretation from ours in our *Engliſh* Bibles.

THE firſt Time of any new married Couple bedding together, the Women after every Act of Generation muſt ſtrictly obſerve, how it is with her, and as ſoon as ſhe perceives any Symptoms of the Loſs of her Virginity, ſhe muſt acquaint her Huſband of it, and when they are both of Opinion, that he has had her Maidenhead, then the Huſband muſt quit the Bed, and ſay the following Grace, on Account of having got her Maidenhead.

The Grace after taking a *Maidenhead.*

Bleſſed art thou, O Lord our God, and the God of our Fathers, who hath planted a Nut in the Garden of Eden, and Roſes in the deep Valley, for the Sake of their being out of the Power of a Stranger, as is a Well that is ſealed up, the loving Hind ſhe hath preſerved her well, it is a Statute which ſhe hath not deſtroyed, Bleſſed art thou, O Lord, Preſerver of the Covenant.

THE

THE whole Time of Marriage, the Wife and Huſband muſt never Bed together, nor even touch each other, or hand any Thing to one another, from the Day that the Wife becomes unclean, to the End of the fourteen Days after the ſaid Uncleanneſs. The Purification of the Woman after Marriage.

WHEN the Woman becomes to be unclean, ſhe is deemed unclean during the ſeven Days ſucceſſively following, and the ſeven Days after thoſe firſt ſeven Days, ſhe muſt be always dreſſed in Linnen, having firſt well waſhed the unclean Part, and combed her Hair, and cut her Nails, and ſhe muſt have ſtrickt Regard to mind ſhe does not relapſe in her Uncleanneſs, for from every Relapſe ſhe muſt begin a freſh Reckoning of fourteen Days before ſhe may Bed with her Huſband again.

AT the End of the fourteen Days aforeſaid, ſhe goes at Evening very private from all Men's Knowledge, into a Bath ſtark naked, and muſt dive every Part about her three Times under Water; and beſides that, ſhe muſt bathe the unclean Parts ſeven Times, with ſeven Handfuls of Water, by flinging the Water againſt it with her own Hand, whilſt ſhe is in the Bath, after which ſhe is deemed to be clean, and then ſhe dreſſes

ſes and goes Home, and Beds with her Huſband 'till her *Menſes* return.

The Signs when a Girl is deemed Marriageable.

THE Girls are deemed to be of a marriageable Age, as ſoon as they have but two Hairs under their Arm-Pits, which Hairs they think don't appear before eleven Years of Age.

Boys are Marriageable.

THE Boys are deemed of a marriageable Age at thirteen Years, at which Age they are called *Bar Mitzwah*, *i. e.* Son of the Statutes.

Fathers accountable for their Son's Sins.

ALL *Jewiſh* Parents are reckoned to be accountable for the Sins of their Sons, 'till they are thirteen Years old, but no longer; and therefore, when Boys arrive to their thirteenth Year, they are for the firſt Time called up to the Law that is read on the Altar in their Synagogue on the Sabbath-Day, and read a Chapter or more in the Law themſelves, and when the Prayers are over, the Boy's Father or Mother, or next neareſt Relation, gives a Treat to all the other Boys that were his School-fellows, or Play-mates, and to ſome of thoſe Boys Fathers, by Way of taking leave of all Boys under thirteen Years old, and entering into Man's State, in Regard of becoming accountable for himſelf, from that Day.

Con-

Concerning their Circumciſion.

AT the Age of eight Days, the Boys are circumciſed, and the Father gives him a Name. *Geneſis* xvii. 12.

THE Circumciſion is performed, either at Home, or in the Synagogue; the God-father has the Child in his Lap on a Pillow or Cuſhion, during the Operation; and next to the Chair, on which the God-father is ſeated, there ſtands another Chair with a Cuſhion on it, on the which they ſay *Elias* the Prophet is inviſibly ſeated, during the Operation of every Circumciſion. Before the Circumciſion is begun, the Clerk of the Synagogue, ſtanding before the Altar, he ſells the Infant's Foreſkin, that is to be cut off, by Auction to the beſt Bidder, which is generally purchaſed by a new married Man for his Wife to carry about her in a Box, believing it to promote Fruitfulneſs of the Womb. Concerning the Circumciſion.

THE Operator (called the *Mohel)* makes uſe of a ſharp, double edged Knife, with a pretty wide Blade, and quite round at Top, a Powder to ſtop the Bleeding, ſome ſoft Rags, and a healing Plaiſter, which is altogether ready prepared on a Plate. And by Way of Compliment preſented to ſome Friend to hold

hold during the Operation; the holding of which in Readineſs to aſſiſt the *(Mohel)* or Circumciſer, is counted a meritorious Office.

THE next Thing preſented as a meritorious Office, is for a Couple of Perſons to hold each of them a Cup of Wine in their Hands; all being thus ready, the Child is brought by the God-mother to the Door of the Apartment, where the Men are; which Place is commonly at the Synagogue, and if the God-father has a Wife, ſhe muſt always ſtand God-mother.

THE God-father receives the Child from the God-mother on a Pillow, and as ſoon as he has got the Child, the whole Company of Spectators cry out Loud: *Bleſſed is he that cometh*, alluding to *Elias* the Prophet, whom they believe to come along with the Child.

IF the God-father's Wife is unclean, another Woman who is choſe Goſſip, takes the Child from the God-mother, and gives it to the God-father.

THE God-father being ſeated with the Infant on his Lap, the Circumciſer lays open the Child's Cloaths, and draws the Foreſkin of the Child's privy Member through a narrow ſilver Inſtrument that holds the Foreſkin, ſeparated from the ſinewy Part of the Member, and then

then with the aforeſaid Knife he cuts the Foreſkin quite off, cloſe to the Inſtrument; which done, the Operator with the Nails of his two Thumbs, and two Fore-fingers, which are always kept picked and ſharp for that Purpoſe, he tears a ſmall Rent into the Skin, remaining on the Member, and doubles that Part thus rented, over the other Skin, to prevent it's growing over the End of the Yard into a Foreſkin again; then with his Mouth he ſucks the Blood from the Wound, and ſpits it out for three or four Times, renſing his Mouth between each Time, with the Wine in one of the aforeſaid two Cups, which done, he dreſſes it with the Powder and Plaiſter aforeſaid; and when the Infant is dreſſed, and the Circumciſer has done with it, the Godfather riſes with the Child, and the Operator reads a Prayer over it; during which Prayer, he dips his little Finger three ſeveral Times in the ſecond Cup of Wine, and every Time he dips his Finger in, he puts it afterwards into the Child's Mouth, uttering ſome Words alluding to the Child's long Life, on Account of his Blood that was ſpilt; and after the third Dipping, he aſks the Father what Name the Child muſt be call'd by, and accordingly he gives the Child a Name.

WHEN

WHEN tho Operator has read over his Part, the Father orders the Reader to ſay the *Meeſha beyrach*, See *Index*. And the Father offers ſome Money for the Reader, and for the Clerk, and for the Poor, for that the Child may live to be married, and to obſerve the Law.

THE Circumciſer makes alſo ſuch an Offering after the Father has done.

THE God-father another, and after them all good Friends do the ſame.

WHICH being over, the God-father returns the Child to the Women again, who all the Time waited for it at the Door, but were not allowed to come into the ſame Apartment; and then wiſhing Joy to the Father, they go to the Houſe of the Infant, and the Father treats with Wine, Chocolate, Coffee, Tea, Sweet-meats, *&c.* This Ceremony being always in the Morning, and in the Evening they have all an elegant Entertainment for Supper with great Rejoicings.

AFTER the * Supper, with which the Men are treated in a ſeperate Room from the Women, who ſup in the Lying-in-

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* The *Friday* Night before every Circumciſion, the Men are treated with Wine and Fruit at the Father of the Infant's Houſe, which Entertainment they call the (*Zochor*) *i. e.* the *Male*. And this Feaſt of the Circumciſion-Day, they call (*Byrith Meelah*) *i. e.* Covenant of the Yard.

in-room, the Men go all into the Lying-in-room, to ſay a Night-Prayer to preſerve the Lying-in-Woman and Infant from evil Spirits; the Prayer is called *Hawmalach hawgoel*, See *Index.* Which ſaid, they congratulate the Mother, and depart.

As for Lying-in of a Girl, there is no other Ceremony, but treating Women as they viſit, and the firſt *Saturday* after the End of the Month of her Lying-in, the Woman goe to the Synagogue, accompanied by ſome Women of her Friends and Acquaintance, and at the Synagogue, the Father of the Girl is called up to the Law on the Altar; and there after a Chapter hath been read to him as uſual on the Sabbath-Morning, he orders the Reader to ſay a *Mee-Shabeyrach*, See *Index.* And offers a Gift to the Poor, for that his Daughter may live to be married, and to perform good Works, naming her then as ſhe is to be always named, and when Prayers are done, the Women that accompany the Mother Home again, are treated with what's proper for a Morning Enterainment.

The *Jews* believe that a (*Mohel*) *i. e.* a Circumciſer, having circumciſed as many Perſons as the figurative Letters of his Name amount to in Number, he is thereby become intitled to a peculiar Bleſſing

Bleſſing of Felicity, when he goes to a future State.

Purification of the Woman after a Lying-in.

THE Woman is forbidden to Bed with her Huſband, and both of them are not allow'd by the Law to touch each other after ſhe has lain in of a Boy, during the Space of forty Days *, computing from the Day of her being deliver'd, and from the Delivery of a Girl during the Space of eighty Days. † The which Seperation from the Wife's Bed for ſo many Days, added to the other Seperations, ſo frequently happening to the *Jews*, on Account of their Wives monthly Uncleanneſs, may be the Occaſion of their keeping Company ſo much with our Chriſtian Ladies.

* *Leviticus* xii. 4.

† *Ibid. ver.* 5.

The Occaſion of the *Jewiſh* Mens debauching of our Women.

A Table of the Jewiſh *Months, the Correſpondency they bear with ours.*

1. *Niſſau* { March. / April.
2. *Ee-yar* { April. / May.
3. *See-van* { May. / June.
4. *Taw-moz* { June. / July.
5. *Awb.* { July. / Auguſt.

6. *Elul*

6. *Ellul* { August. / Sept.

7. *Tishry* { Sept. / Octob.

8. *Cheſvan* { Octob. / Novemb.

9. *Kiſs-love* { Novemb. / Decemb.

10. *Tay-vāth* { Decemb. / January.

11. *Shy-vat* { January. / Febr.

12. *Aw-dar* { Febr. / March.

THE thirteenth Month, called *Ve-ader*, or the ſecond *Aw-der*, anſwers moſt commonly to our *March*, it being only added to the other twelve Months when *Niſſan* ends in *February*

THE *Jews* coming out of the Land of *Egypt*, in the Month of *Niſſan*, they did, in Commemoration of their Deliverance, begin their Year from the Beginning of that Month; and this Form they have ever ſince made uſe of in the calculating of the Times of their Faſts and Feſtivals, and all other Eccleſiaſtical Times and Concerns; but in all civil Matters of Contracts, Obligations, and ſuch other Affairs, which are of a ſecular Nature,

ture, they begin their Years as formerly, from the firſt of *Tiſhry*.

Concerning their Holy-Days.

THEIR New-Year's Day is called *Roſh-hauſhaunau*, which is the firſt Day of their ſeventh Month, called *Tiſhry*; and the tenth Day of the ſame Month is called *Kippure*, which is the Day of Reconciliation. On the Days aforeſaid they are dreſſed in their Synagogues in a white Holland Surplus, and a white Cap, which they wear as an Emblem of Innocence.

See *Levit.* xxiii. 24, 25.

Ibid ver. 27, *to* 32.

ON the Day of Reconciliation they are not permitted to wear Leather-Shoes or Slippers in their Synagogue, becauſe they are to have nothing about them that comes from a Calf, or it's Skin, on Account of the Sin of the Molten Calf, which was made during the forty Days that *Moſes* was on the Mount *Sinai*, or in Heaven, to receive the Tables of the ten Commandments; and therefore ſuch poor *Jews* as have no Cloth or other Sort of Shoes muſt be bare-footed, in their Stockings, only, during the Time of their Prayers in the Synagogue for that Day.

See *Exod.* xxxii. 1, *to* 7.

ON the ſame Day they are likewiſe not allowed to wear Rings or other Ornaments of Jewels, or of Gold or Silver-Plate,

Plate, becauſe that the ſaid molten Calf was produced from the like rich Preſents given by the murmuring *Jews* to *Aaron* the Prieſt, for the making of the ſaid Calf for them to adore; wherefore, as the LORD was greatly provoked at that Sin, they deem it preſumptuous, that, on the Day of Reconciliation, they ſhould wear any Thing that may put him in Mind of it again. See *Exod.* xxxii. 1 *to* 7.

ON their New-Year's Day they go very early to the Synagogue, and ſtay there till twelve o' Clock; then they go home to Dinner, which they endeavour to have as elegant as they can, for the Honour of the Day, and from a Superſtition of believing, that, as they begin the Year they ſhall be likely to go through with it.

THEY celebrate two Days for their New-Year's Day; from an Uncertainty of knowing which of the two may be the right.

ON their New-Year's *Eve* they have particular Prayers at the Synagogue; and after the Prayers they go to Supper: And at every Table they have a Cup with Honey in it, and a ſweet Apple; and every *Jew* in the Houſe has a Bit of the Apple and dips it in Honey, and repeats the following Words, *to a good Year, and a ſweet one.* After which they

eat their Bit of Apple before the Supper is ſerved; and at their Meals during thoſe two Days and Nights, they avoid eating any Thing that is ſower, becauſe they will not begin the Year with any Sowerneſs.

EIGHT Days before their New-Year's Day they riſe at four in the Morning to go to the Synagogue to Prayers, and ſtay till ſeven, which Days are called the *Seleechoth* Days (*i. e.* Days of Forgiveneſs, and the ten Days from the New-Year's Day, which is on the firſt of *Tiſhry* to the Day of Reconciliation, which is on the tenth Day of the ſame Month, thoſe Days are called *Eſſereth Yemy Teſhuba, i. e.* the ten Days of Penance; ſome of the Godly *Jews* faſt every Day, from after the New-Year's Day, to the Day before the Day of Reconciliation.

ON the Day before the *Yom Kippure, i. e.* the Day of Reconciliation, all *Jews* are obliged to eat, and the more Meals they make, the greater the Merit is reckon'd; but all muſt leave off eating and drinking of any Thing an Hour before Sun ſet, and muſt not taſte of any individual Thing, not even of fair Water, nor ſmoak or chaw Tobacco, nor take ſnuff or ſmell to any ſmelling Bottle, nor waſh their Hands or Face, any other than

than in the Morning before Prayers wipe them with a damp Towel, nor touch Money or Fire, until the next Evening quite dark, that the Stars appear. And if any *Jew* happens to be dangerouſly ſick on the Day of Reconciliation, and his Phyſician ſhould order him to take ſome Medicines, and that without the taking of ſuch Medicines his Phyſician declares him to be in an immediate Danger of dying, even then, in a Caſe of ſuch Extremity, no *Jew*, according to the Law of their *Rabbies*, dare ſuffer it to be given to the Patient, without firſt whiſpering into his Ear, that this Day is *Yom Kippure*, or Day of Reconciliation, and muſt tell him, the Patient, at the ſame Time, what the Doctor ſaid, and if the Patient deſires notwithſtanding the Day to take his Medicines, then any *Jew* may give it him.

ON the Day before that great Faſt-Day, they go to the Synagogue at two o'Clock in the Morning, ſtay there till four, then go out to Breakfaſt, and ſtay out till the Day begins to appear, and then they return again to the Synagogue, and pray till ſeven o'Clock; and they go then from the Synagogue immediately to their Burying-Ground, to viſit the Dead, by way of remembring what they are all to come to; and to remind the Dead of praying for them the next Day.

WHEN they return from the Burying-Ground, they go home to their reſpective Habitations; and there they have a parcel of living Cocks and Hens, which were bought for the following Uſe:

EVERY Male Kind takes a live Cock by the two Legs, and ſwings it three times over his Head, ſaying every time, This is of my Sex; this is in Exchange for me; this is for my Reconciliation; this He Fowl ſhall go to Death and I will go to a Life of Goodneſs and Peace.

EVERY Female takes a Hen by the two Legs, and performs the ſame Ceremony therewith as the Males do with the Cocks.

AFTER which Ceremony the Fowls are all kill'd by a *Jew* Butcher, and given away to poor *Jews*; who feaſt themſelves with them the ſame Day.

AFTER the Ceremony of the Fowls, which generally is over by eleven o'Clock, they all ſet down to a regular Meal: And at three they go again to the Synagogue, and read the Prayer of ‖*Minchau* for *Yom kippure Eve*; and then they go home and ſet down to their Meal, which is to ſtrengthen them for to faſt well on the Day following; and by way of Precaution againſt breaking much Wind the next Day, they avoid eating any thing this Day that is of a windy Nature.

‖ See *Index*.

ABOUT

ABOUT five o'Clock they go again to the Synagogue to Prayers, where ſome *Jews* ſtay till the next Day at Night, and ſome go home to Bed.

AFTER the Evening Prayers are ended, the Clerk, after giving a hard Blow with his Hand upon the Altar, to draw the Attention of the Congregation, proclaims loud, That no Man muſt lay with his Wife that Night, which is accordingly by all of them obſerved and obey'd.

THE next Morning, being the Day of Reconciliation, every *Jew* comes early to Prayers, and continues the whole Day in the Synagogue; and when it is quite dark, and all the Prayers over, the Faſt is ended, and every one goes home.

Note, On the New Year's Day they ſalute each other, with wiſhing them to be *written* for a good Year; and on this Day they wiſh each other to be *ſealed* for a good Year; from a Belief they have, that on theſe two Holydays, of the New Year's Day, and Day of Reconciliation, three Books are laid open before the Almighty in Heaven; in one of which the Righteous are mark'd down immediately for to live that Year next enſuing; and in the other the wicked are mark'd down immediately for Death in that Year; and the Fate of the middling ſort of Livers are left undetermin'd and unmark'd in

the third Book, untill the twenty-ſecond Day of the ſame Month, call'd *Tiſhry*, which Day in *Hebrew* is call'd *(Hoſhauno Raubo) i. e.* the great Salvation; on which day the Concluſion and laſt Sentence of every Man's Doom is ſeal'd and finiſh'd.

THE next Holyday is call'd (*Sookoth*) *i. e.* Tabernacle or Booth, ſee *Leviticus* chap. xxiii. 34. This Holyday they celebrate eight Days, tho' but ſeven are commanded in *Levit.* xxiii. becauſe of the uncertainty from which of the two Days of their New Year they are to begin their Reckoning; during which eight Days they eat and drink, and ſome even ſleep, every Night in their Tabernacles, ſee *Levit.* xxiii. 42. and in their Synagogues they have a Citron in their left Hand, and a Branch of a Palm-tree in their right Hand; to which Branch they tye a Bunch of Willows of the Brook, and a Bunch of thick Bows of Mirtle, ſee *Levit.* xxiii. 40. and with theſe Weapons in Hand, they hold both their Hands cloſe together, and whilſt the Reader ſings the *Howdoo* in the *Hollel* ‖, and the *Hoſeana*, they exerciſe with the Palm-branch, ſhaking the Point of it firſt three times towards the Eaſt, then three times towards the South, then three times towards the Weſt, then three times towards the North, then three times towards the Heavens, and laſt of all three times

‖ See *Index.*

times towards the Earth; whereby they ſuppoſe to chace away all the evil Spirits hovering about the Synagogue to intercept their Prayers, and hinder them from going up to Heaven.

THE ſeventh Day of this Holyday they call *(Hoſana Raubah) i. e.* the great Salvation: On that Day in the Morning every *Jew* hath a freſh Bunch of Willows of the Brook in his Hand, beſides the Palm-branch and Citron, *&c.* and during the Prayers particular for that Morning, the Reader with his Palm-branch Weapons leads the Way, and all the reſt with the ſame Weapons in hand, follow him ſeven times round the Altar; which done, every Man returns to his Place, and beats off the Leaves of his freſh Bunch of Willows above-mention'd; and he who leaves the feweſt Leaves on his Bunch, is reckon'd to have the feweſt Sins left unforgiven; that being the Day before mention'd on which the middling ſort of Livers have their Dooms ſet down in the third Book in Heaven (above recited) how it is to fare with them the remaining Part of that Year. It is the laſt time of their uſing the aforeſaid Weapons for that Holy-day.

THE Day following being the eighth Day of this Holy-day they call (*Simchas Torah*) *i. e.* Joy of the Law, becauſe that

on

on the Sabbath of their Tabernacle they read the laſt Section of their Law, and have gone through the whole five Books. Their Ceremony then is, taking all the ſeveral Laws out of the Ark, and every Man carries one in his Arm, and walks ſeven Times round the Altar, following the Reader, who marches at the Head of them, as on the Day before; after which one of the Laws is laid down on the Altar, and the Reader calls up to the Law, firſt a Prieſt with all the reſt of the Prieſts; next a *Levite*, with all the reſt of the *Levites*; and third, ſeveral *Iſraelites*; and after that a Batchelor, with all the reſt of the Batchelors: So that they all go to ſtand before the Law in whole Droves, as the Reader calls upon them.

Gen. Exod. Levit. Numb. Deut.

THE Women uſually fling down Sugar-Plums to the Children in the Men's Synagogue, and the Children have all Flags and Banners in their Hands to play with, and the whole Congregation are as merry as you pleaſe.

THE next Sort of a Holy-day is called *Haunuckah*, or their *Candlemas*; which begins on the twenty-fifth Day of their Month *Kiſs-love*. The Reaſon of their keeping that Holy-day, and the Ceremonies thereof, is mentioned hereafter.

THE next following Holy-day is only obſerved as a School-Holy-day for Children,

Children; it is called *Chamiſha Oſſor Beſhevat, i. e.* the fifteenth of their Month *Shevat*; which Day they call the New-Year's Day of the Trees, meaning that the Trees begin to revive again on that Day towards the enſuing Spring.

THE next Holy-day is called *Purim*, from the Word *Pur*, See *Eſter* iii. 7. and they celebrate it on the thirteenth Day of the twelfth Month, called *Awdar*; which Day they obſerve as a Carnival for their Deliverance from *Hammon*; and in the Evening and Morning of that ſame Feſtival, they read the whole Book of *Eſter* in their Synagogue, which is the hiſtorical Account of the Reaſon for that Holy-day. And every Time the Reader pronounces the Name of *Hammon* in reading the Hiſtory, all the *Jews*, young and old, ſtamp their Feet on the Floor, by way of treading *Hammon* down; and the Children have generally Hammers with them at the Synagogue to knock *Hammon* quite down: This is done by way of rendering his Memory as obnoxious as they can. All the Ceremony out of the Synagogue conſiſts in Feaſting, and he who gets ſo drunk that he cannot diſtinguiſh between the Bleſſing of *Mordicay* or the Curſing of *Hammon*, is eſteemed a valuable *Jew*.

The

The Poor have Money given them, and the Rich ſend one another Preſents. For the Reaſons of all this I refer you to the Hiſtory of *Eſter* in the old Bible.

THEIR next Holy-day, after *Purim*, is their *Paſſover* (which they call *Payſach* *), celebrated in Remembrance of their Redemption out of *Egypt*. It begins on the fourteenth Day of their firſt Month called *Niſſan*, and is commanded to be kept ſeven Days, though they keep it eight Days on Account of their doubting from which of the two Days of their New-Year to begin their Reckoning; they are very ſtrict about their not eating any leavened Bread, or any Eatables or Drinkables that is produced from any Thing of a Grain or Matter that is leavened.

Exod. xii. 19.

I need not ſay any Thing of their Paſſover-Cakes, but that they are made of only Flower and Water, and the Dough is never left a Moment without working of it, for fear it ſhould riſe or leaven. The Shape and Form of their Cakes is well known to every Body.

THE Meal is boulted in the Preſence of a *Jew*, for Fear the Meal-Man ſhould mix

* It is called in Hebrew *Payſach*, which Word ſignifies paſſing over, *and the Lord paſſed over the Children of Iſrael in Egypt, when he ſmote the Egyptians.* See *Exod.* xii. 27.

mix it with other Meal that has been wetted.

THEIR Drinkables is either fair Water, or Water boiled with Saſſafras and Liquoriſh, or Raiſin-Wine prepared by themſelves.

THEY eat no Poultry, or very few, for fear of any Grains being lodged in in it; which if it ſhould ſo happen that a Grain of Corn was found in a Fowl, when dreſſed, all the Veſſels that were uſed for the Dreſſing muſt not be uſed any more the whole eight Days.

THEIR Houſes are thoroughly cleaned againſt this Holy-day, to put away all Manner of Grain, or leavened Matter that might be hid in any Crevis or Corner.

THEIR Veſſels that have a Notch or Bruiſe in them, may not be uſed in thoſe eight Days; and thoſe that have none, muſt be firſt ſcoured and than ſcalded in a Kettle of boiling Water, and three red hot Cinders muſt be put into the boiling Kettle of Water, whilſt the Veſſels are in the Kettle that are ſcalded for to be uſed during the eight Days.

ON the Evening before the Paſſover *Eve*, the Maſter of each Family is obliged to ſearch all the Houſe over with a Candle in one Hand, and a Whiſk with

a

a wooden Trencher in the other Hand, to ſweep together all the leavened Bread, or other Leavenings that he finds about the Houſe; which he burns, in the Preſence of all his Family, the next Day in the Forenoon.

THE Miſtreſſes of each Family always lay ſome Bits and Scraps of Bread in his Way, that he may not look about for nothing.

THE Grace which the Maſter ſays before he goes to ſearch the Houſe, and what he ſays when he burns what he finds the next Day, contains in Subſtance their being commanded to clear away all leavened Food.

THE firſt born Son of every Family muſt keep a Faſt-day on the thirteenth of this Month, which is the Day before the Paſſover; becauſe that the firſt born in *Egypt* were ſmitten that Night *; and if the firſt born or eldeſt is not eleven Years of Age, his Father, or, if his Father is dead, his Mother, muſt faſt for him.

* *Exod.* xii. 12.

THE firſt and ſecond Night of the Paſſover Holy-days, the *Jews* call in *Hebrew Lyl Sheemoorim*, *i. e.* Nights to be kept holy, See *Exod.* xii. 42. But the *Jews* interpret theſe two Words, *Lyl Sheemoorim*, Nights of Preſervation, ſaying, that on theſe two Nights no evil Spirits

Spirits can have Power over them, nor no Accident will happen to them, and therefore on theſe two Nights they never ſay their Night Prayer at going to Bed. See *Index.*

THE firſt and ſecond Night their Tables at home are ſet off thus:

THE Table-cloth is on as uſual; in the middle of the Table ſtands a large Diſh, cover'd with a Napkin; on that Napkin lays a Paſſover-Cake, with one Hole in it, which Cake is called a *Saupheck*, in *Engliſh*, *a doubtful one*; that Cake is cover'd with a Napkin, and on the Napkin lays a ſecond Cake with three Notches in it, which Cake is called *Iſrael i. e. an Iſralite*; that Cake too is cover'd with a Napkin, and on the Napkin lays a third Cake with two Notches in it, which Cake is called *Levi*, *i. e. a Levite*; that Cake too is cover'd with a Napkin, and on the Napkin lays a fourth Cake with one Notch in it, which Cake is called *Cohen*, in *Engliſh*, *a Prieſt of the Tribe of Aaron*; that Cake too is cover'd with a Napkin, on which Napkin ſtands a Plate, and in the Plate there is the Shank-Bone of a Shoulder of Veal, with a ſmall Matter of Meat on it, which they firſt burn quite brown in the Fire.

A ſmall Quantity of raw Charvil.

A ſmall Cup with Salt and Water in it.

An Egg roaſted hard in hot Aſhes.

A ſtick of Horſe-reddiſh, with the green Top to it.

A couple of round Balls, about the bigneſs of an Egg; they look brown, and are made up of bitter Almonds, pounded and mix'd with other Ingredients, and are very ſoft, and of an indifferent bitteriſh Taſte.

THE Bone of Veal burnt, is in Remembrance of the Fleſh roaſted with Fire, that they were commanded to eat that Night in *Egypt*. See *Exod.* xii. 8.

THE raw Charvil is in Remembrance of the ſower Herbs they were commanded to eat that Night in *Egypt*. See *Ibid.*

THE Salt and Water is in Remembrance of the Red Sea, which they croſs'd over.

THE hard Egg roaſted in hot Aſhes, is in Remembrance of the Paſchal Lamb, commanded that Night in *Egypt* to be roaſted whole, without blemiſh. See *Exod.* xii. 5.

THE Stick of Horſe-reddiſh, is in Remembrance of the hard Labour that made their Eyes water.

THE green Top of the Horſe-reddiſh is in Remembrance of the bitterneſs of their Labour.

THE

THE round Balls which are ſoft and gritty like Lime, is in Remembrance of their working in Lime and Bricks in *Egypt.*

THE *Saupheck*, or Cake, laying at the Bottom of the Diſh, is made to ſupply the Place of any one of the other three Cakes, in Caſe any one of them ſhould be loſt; and for that Reaſon it is named the *doubtful one*, becauſe it is yet uncertain, whether it will be wanted for any ſuch Uſe at all, and if it ſhould, it is uncertain for which of them it will be.

THE *Saapheck*, or Cake, made to uſe the firſt Night, is mark'd with one Hole, and that for the Service of the ſecond Night is mark'd with two Holes.

THE one, two and three Notches in the three other Cakes in the Diſh, are made to diſtinguiſh the one from the other, for to know how to place them in the Diſh, as the Reader may obſerve, that the one Notch is laid uppermoſt, the two Notches under it, and the three Notches under the two Notches.

ALL the eight Cakes together, for the Service of both Nights are call'd (*Mitzwoth*) *i. e.* the Statutes.

THE Diſh with what is in it, it call'd all together, the (*Syder Beckon*) *i. e.* the Ordinance Baſon.

THE Cups of Wine uſed at Table, in the Ceremony hereafter mention'd, they call (*Arba Cohſeſs*) *i. e.* four Cups, tho' often many more are uſed at Table.

THE Reaſon for calling them (*Arba Cohſeſs*) *i. e.* four Cups, is to ſignify, that tho' at all other times the *Jews* eſteem it dangerous, to drink an even number of Cups of any Liquors, ſtill theſe Nights being, as they ſay, Nights of Preſervation, ſee Pag. 46, for that Reaſon they may drink four Cups, for all it is an even Number.

They ſay that the evil Spirit hath Power to hurt any one that does it.

THE Seat for the Maſter of the Family at the Table, is either a Couch, or three Chairs ſet cloſe together, in Imitation of a Couch; and at the Head of the Couch, or three Chairs, they put three or more Pillows, or Cuſhions, one on the other, to raiſe it high, for the Maſter to loll upon whilſt he ſits at the Table.

THE Reaſon of this is to imitate maſterly Authority, which the *Jews* in *Egypt* were depriv'd of, being there always in Servitude and Bondage.

ALL the *Jews* of every Family, even the meaneſt of their *Jewiſh* Servants, are ſeated theſe two Nights at the Table with their Maſters and Miſtreſſes, and the reſt of their Superiors.

THE Reaſon is, becauſe, that as in *Egypt* they were all Slaves alike, ſo they are now

now equally oblig'd to give the ſame ceremonial Thanks for their Redemption.

EVERY Perſon at the Table has a Glaſs or Cup full of Wine ſtanding before him or her, whilſt they are ſeated and occupy'd in performing the Ceremonies uſed before the Supper is ſerved.

ONE large Cup of Wine is always ſet on the Table extraordinary for *Elias* the Prophet to drink of.

ALL things being thus in their proper Order, and every one having firſt waſh'd their Hands, and being ſet round the Table, the Maſter of the Family taking his Cup of Wine in his right Hand, (the reſt at Table doing the ſame) he and all together with him in concert, ſay the *(Keeduſh) i. e.* the Sanctification, ſee *Index*; which ſaid, every one takes a hearty Draught of Wine, of their reſpective Cups in hand, and the youngeſt Perſon at Table generally drinks for *Elias* the Prophet, out of that Cup which was ſet for him.

THE next thing done is, the Maſter's breaking the fourth Cake or *Saupheck*, in halves, and the ſingle notch'd Cake, or *Cohen*, in halves, and leaves one half of each in their reſpective Places in the Diſh, and of the other two halves he breaks off a bit of each, and putting one bit upon

the other, he dips them in Salt, and ſays theſe two Bleſſings.

Bleſſed art thou, O Lord our God, King of the World, who hath brought forth Bread out of the Earth.

Bleſſed art thou, O Lord our God, King of the World, who hath ſanctify'd us with his Commandments, and hath commanded unto us the Eating of (Matzah) i. e. *Paſſover Cake.* Which ſaid, he eats the two Bits of Cake, and gives the like Portion to his Wife, and to all the others at Table next, according to their Ranks, who repeat the ſame Grace as the Maſter did.

THE next thing he does is, taking a little of the Charvil, and dips it in the ſalt Water, and ſays, *Bleſſed art thou, O Lord our God, King of the World, who hath created the Fruits of the Earth.* Then he eats it, and ſerves his Gueſts round with it as before.

AFTER that, all the Cups are fill'd up again with Wine, and every one at the Table takes his Cup in one Hand, and with the other Hand they all take hold of the Ordinance Baſon, or Diſh, aforeſaid, and ſay, *(ho kelachma On-yo) i. e.* This is like the poor Bread which our Fathers eat in the Land of *Egypt.* All who are hungry let them come in and eat; all who are thirſty, let them come in and drink; this Year we are here, the Year enſuing we ſhall be in the

the Land of *Iſrael*; this Year we are Servants, the Year next enſuing we ſhall be Free-Children, and at Liberty.

THEN they go on with repeating, that they were Servants unto *Pharoah* in *Egypt*, and how God redeem'd them *&c.* for about half an Hour, and then they ſay Grace over the Wine, and drink again; and after that, the Maſter breaks the other two whole Cakes into halves, and leaves the one half of each in the Diſh as they were, and of the other two halves he gives every one a bit, with a bit of the Horſe-reddiſh upon it, which he and the reſt eat, after ſaying firſt, *Thus did* (Hlilul) *in the Time when our Temple was ſtanding; he put the Cake and Horſe-reddiſh together and eat it, to fulfil what was ſaid,* Exod. xii. 8. *And their unleavened Bread with bitter Things they ſhall eat.*

Hilull was the Prince of their *Sanhedrin*, and was he that fixed their Kalendar, upon the certain Foundation of Aſtronomy.

AFTER they have eat that, they dip the Horſe-reddiſh Top into the aforeſaid Balls, and every one eats a bit, with a bit of the other half Cake to it, ſaying firſt, *Bleſſed art thou, O Lord, King of the World, who hath ſanctify'd us with his Commandments, and commanded us the eating of Bitters.*

WHEN they have perform'd all theſe Ceremonies, the Ordinance-Diſh, with the Cups or Glaſſes, are removed till after

Supper to another Table, and the Supper is ſerved.

THE Reader muſt obſerve, that the remaining part of the half of the *Saupheck* Cake with a hole in it, of which they all had a bit to eat, the Maſter hides between his Pillows, to give every one another bit of it after Supper, inſtead of Sweat-meats; and it is what they muſt abſolutely eat of for the very laſt Morſel for that Night and they call it (*Apheekoman*) *i. e.* Sweat-meat. This piece of Cake, I ſay, thus hid, the youngeſt or greateſt Favourite of the Children is taught to convey away privately, from between the Cuſhions if he can, during the Performance of the Ceremonies, or during the Supper; in order to extort a Preſent from the Father to have it reſtor'd, becauſe he cannot perform the Ceremony compleatly without it.

THE Reaſon for teaching the Child to ſteal the aforeſaid Cake, is in Remembrance of their borrowing from the *Egyptians*, and running away with what the *Egyptians* lent them. See *Exod.* xii, 35. 36.

AFTER Supper this piece of Cake, juſt before mention'd, is look'd for between the Cuſhions, and if it is not found there, as generally it happens, a Reward is offer'd by the Maſter of the Houſe, for the returning of it; which when accepted of, and the Thief diſcover'd, it affords them

a

a ſort of Mirth to hear the manner of it's having been ſtolen, and when return'd to the Maſter, he gives every one a bit of it, which when they have eat, or part of it, the Ordinance-Diſh and Cups or Glaſſes are put upon Table again, and, with every one a Bumper of Wine in hand, they ſay Grace after Meat. See *Index.* And after Grace, they drink again, and go on with the ſecond part of the Ceremony, which laſts about an other Hour.

THESE Ceremonies thus perform'd they call (*giving the Syder*) *i. e.* performing the Ordinance, and the part that they read, they call the (*Agadah*) *i. e.* the Tale; meaning the Tale of their Redemption out of *Egypt.*

THEY believe, that carrying a bit of the *Apheekoman* always about them, from one Paſſover to another, is very lucky; and that if a Man is in a dangerous Storm at Sea, the flinging a part of that bit of *Apheekoman* over Board, they ſay and believe will lay the Storm, and aſſuage the roaring Seas.

THAT half of the ſaid Cake that has got the Hole in it, is hung up in their Houſes from one Paſſover to another, eſteeming the Preſervation thereof to be lucky.

THEIR next Holyday is call'd *Sheebooboth, i. e.* Weeks; becauſe it is to be celebrated on that Day after ſeven Weeks,

from their Paſſover, ſee *Levit.* xxiii. 16. This Holyday is on the ſeventh Day of their Month *Sevan*, beginning on the ſixth Day in the Evening, as all their Holydays begin in the Evening preceding the Day commanded.

THEIR Synagogues are adorn'd with Flowers, and in their Houſes their Tables and Floors are alſo ſet off with Flowers and other Greens, in Remembrance of their ſtanding in the open Field under the Mount *Sinai*, to receive the Law of God.

THEY ſay, that on this Day every Soul of them was at the nether of the Mount *Sinai*, and heard the Voice of the Lord, ſpeaking the ten Commandments to *Moſes*, ſee *Exod.* xix. to xxi. and they ſay, that on this Day the Lord deliver'd all the five Books of *Moſes* unto them, by the Hands of *Moſes*, which the Lord dictated unto him, and he wrote them in Heaven before the Lord.

THEY feaſt themſelves on theſe two Days with variety of butter'd Cakes, and ſuch like, in Commemoration, that during the ſeven Weeks of the *Omer*, *i. e.* the Sheaf *, they were not allow'd to eat of the new Corn †, and therefore they made themſelves amends on this Day ‖.

* *Levit.* xxiii. 10.

† *Ib.* 14.

‖ *Ib.* 21.

THEY

THEY ſay that the Lord offer'd to give his holy Law to every one of the other Nations ſeperately, and that none of them would accept of it, for Fear it might be too difficult for them to obſerve; but as ſoon as God offer'd it to them through *Moſes* †, they accepted of it; but ſtill the Lord miſtruſting that they might change their Minds when they came to receive it from *Moſes*, in the nether ‖ part of the Mount, *Sinai*, the Lord therefore (as they tell the Story) raiſed the Mount, ſo as to hang over their Heads, like a Roof of a Houſe, and told them if they would receive his Law, it was well, if not, he would let fall the Mount upon them, and they ſhould all be buried under it; upon which they all cry'd out, We will obey it and hear it, in *Hebrew*, *Nawſſay Wyniſhmau*, for which Reaſon of their promiſing to obey firſt, before they aſk'd to hear it, the Lord was pleaſed to let the Mount down to it's own Place again, and deliver'd the Law to them with Chearfulneſs.

† *Exod.* xix. 8.

‖ *Ib.* 17.

THIS Holy-day being the laſt I can think of, I ſhall conclude about Holy-days, and mention ſome of their Ceremonies and Superſtitions belonging to their Sabbath.

Concerning

Concerning their Sabbath.

THEIR Sabbath is on the ſeventh Day of the Week: It is called in *Hebrew* (*Shaubbath*) which Word in *Engliſh* ſignifieth *Reſt*, it is commanded in *Exod.* xxxi. 16.

ON *Friday* Evening one Hour before Sun-ſet their Sabbath begins, and ends on *Saturday* at Night, ſo that they keep it longer than juſt twenty-four Hours.

FRIDAY Evening they go to the Synagogue, and read the Prayers, refer'd to in the *Index.*

WHEN the Evening Prayers are over, every one goes home to Supper, and every *Jew* endeavours to have a Diſh of * Fiſh beſides

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* Their *Rabbies*, in the *Talmude*, tell of one *Joſeph*, who was ſuch an Honourer of the Sabbath, that he would pawn his Clothes to buy the beſt Fiſh he could get for Supper, and for that Reaſon he was called (*Joſeph Moker Sabbath*) i. e. *Joſeph* Honourer of the Sabbath: To be ſhort, a certain great Prince loſt a valuable Pearl at Sea, a Fiſh ſwallowed it, the ſame Fiſh was brought to Market, *Joſeph* bought it at a much dearer Rate, than any other *Jew* would beſtow; he went Home and opened the Fiſh to dreſs for the Sabbath, and he found the Pearl, ſold it for a great Eſtate, and was rich ever after: From thence they ſay, if a Man borrows Money to live elegant on the Sabbath, the Lord will pay his Debts.

beſides other Viands for Supper, in Honour of the Sabbath.

THE Maſter of the Family ſays Grace before Meat on *Friday* Evening with a Cup of Wine in his right Hand, and his left reſts upon two Loaves of Bread laid one on the other, with a Napkin cover'd over them; theſe two Loaves are laid in that Manner every *Friday* Night and *Saturday* Morning on the Table, in Remembrance of the double Portion of the Bread (*or* * *Manna*) which they gathered every *Friday* in the Wilderneſs. See *Exod.* xvi. 5.

THEY ſing ſeveral Praiſe Songs at their Table, after the Supper of the *Eve*, and the Dinner of the next Day; but the Contents of all tend to their making themſelves merry, to borrow or pawn rather than not live well on the Sabbath.

DANCING and ſinging is allowed of on their Sabbath; and ſo is the playing at Drafts, or Cheſs, if they don't play for Money; but Cards and Dice is not allowed of.

THEY

* They ſay that the *Manna* had the Taſte of any Thing that a Man fancied to eat; ſo that if a Perſon had a Mind to feaſt himſelf, he need but fancy at every other Mouthful of *Manna*, that he chaw'd ſome different Variety, of any Kind, and the *Manna* would taſte exactly like it.

THEY make three Feasting-Meals every Sabbath-Day, *viz.* On *Friday* Night, on *Saturday* after the Prayers in the Forenoon, and again after the Prayers in the Afternoon; the Reason for their doing so is, because in the twenty-fifth Verse of the 16th Chapter of *Exodus*, the Word (*Day*) is expressed three Times, and for that Reason their *Rabbies* say it is actually a Crime, if they do not eat three Feasting-Meals on the Sabbath-Day.

ON their Sabbaths and Holy-days after their Morning-Prayers are ended, all Children, and likewise grown Persons, go to their Parents, and Uncles and Aunts to ask their Blessing; and the aforesaid Relations give their Blessing, *viz.* They lay their right Hand on the Head of the said Kindred, and to the Male-kind they say, *God make thee as Ephraim and Manasseth*; and to the Female-kind they say, *God make thee as Sarah, Rebecca, Rachel, and Leah.*

Gen. xlviii. 20.

THEY do not touch Fire nor burning Candle, nor a lighted Pipe of Tobacco, nor any burning Thing on the Sabbath, from the Command of the third Verse of the thirty-fifth Chapter of *Exodus*; which is, to kindle no Fire in their Habitations: But still the *Jews* suffer their Christian Servants to kindle Fire, by which

which they warm themſelves, and let their Victuals and their Chocolate, and Coffee and Tea be heated.

THEY are forbid, *Exod.* xx. 10. all Manner of Work on the Sabbath-Day; and their *Rabbies* from thence have interpreted, that even the carrying of a Handkerchief looſe in the Pocket, or a ſuperfluous Pin in their Clothes, is deemed as Work, with this Difference, if the *Jews* live in a Town that hath Ramparts round it, and Gates that are locked up at Nights, then the whole Town is deemed as their own Dwelling-Houſe, and they may carry ſuch Things; but if they live in an unwalled Town or City, as *London* is, they may not. However, if they Pin their Handkerchief to their Pocket, or tie it round the Waſte like a Girdle, they may carry it any where.

THEY are not allowed to pick any Fruit off of a Tree on the Sabbath, tho' it be for their immediate Eating; but if they can any Way come at it with their Teeth, they may bite off as much as they care for, whether they have any Right or Property in the Fruit or not.

THEY are not to tear or break any Thing on the Sabbath-Day, not even a Hair; for which Reaſon, no Godly *Jew* will have his Hair combed on the Sabbath, but Perrywhigs the *Rabbies* give leave

leave to have combed, becauſe they ſay, the Hairs that comb out, are only drawn through the Cawl of the Whig, and ſeldom break.

THEY muſt not uncork a Bottle of Liquor on their Sabbath, if the Cork is tied to the Bottle, unleſs it be for preſent ſpending.

THEY may not bury the Dead on their Sabbath, and it was after many great Debates and Difficulties, that their *Rabbies* permitted they might viſit the Sick and the Mourners on the Sabbath-Day.

THEY may circumciſe on their Sabbath-Days; and a new married Man may bed with his new Wife, though ſhe be ſtill a pure Virgin, on Account that he might not have been permitted to bed with her before: But he muſt not take her Maidenhead on the Sabbath-Day, though ſhe be his lawful Wife, becauſe the *Rabbies* have forbid *Tearing*.

THEY muſt not make any Bargain or Agreement for Money on the Sabbath-Day, though they are not to pay the Money till the Sabbath is over; but they may ſay, if an Apple was a Shilling, I would give ſo many Apples for ſuch a Thing, or how many Apples would you have for ſuch a Thing.

THEY

THEY are not to touch any Money of Silver or Braſs, or Copper, that is a current Coin; but they may finger Medals, and handle any Sort of Gold, even Guineas, though it is current Coin.

THEY muſt not faſt on the Sabbath-Day for no Account but one, and that is, if they have had an ill Dream * on the *Friday* Night, and ſuch who happen to faſt on the *Saturday* for the Sake of Dreams, they muſt faſt again the *Sunday* following, for an Attonement for having faſted on the *Saturday*.

THEY go to the Synagogue three Times every *Saturday*; in the Morning about ſeven or eight a Clock, in the Afternoon about three or four a Clock, and at Night as ſoon as it is dark; and when the Prayers are over at Night, the Maſter of the Family goes Home to perform the Ceremony of making, as they call it, (the *Habdallah*) in *Engliſh*, the *Diviſion*; ſignifying by that Ceremony to divide the Sabbath from the Working-days. See *Index*.

ON

* If they dream that they have let fall to the Ground the Law of *Moſes*, or that they have loſt all their Teeth, or that they ſwore in their Dream to faſt the next Day; thoſe are counted ill Dreams, for which they faſt the Day following.

ON all their Holy-days, they ſalute each other when they meet, with a good Sabbath, or good Holy-days, excepting on their New-Year's Day they greet, *viz. To a good Year thou ſhalt be written*, and the other anſwers, *Thou alſo.*

AND on the Day of Reconciliation they ſay, *To a good Year thou ſhalt be ſeal'd*, and the other anſwers, *Thou alſo.* And as to their other Compliment, if they welcome a Stranger come from abroad, it is giving the Stranger their Hand, and ſhaking of Hands together, and ſay to the Stranger, *Peace* * *unto thee*, and the Stranger anſwers, *unto* † *thee be Peace.*

IF a *Jew* comes into Company, he ſays to them, *God be with you*, and they anſwer, *Bleſſed is he that is come*, and he replies again, *Bleſſed are they that I found.*

AT parting from paying a Viſit, the Viſitor bids *Adieu*, and the other anſwers, *be forgiving.*

THE following are their Faſting-Days of the whole Year.

Concerning their Faſting-Days.

Tzum Gadal yau. THE Faſt-day for the Murder of *Gedaliah*, the Son of *Ahickam.* See *Jeremiah*

* In Hebrew *Sholem, I-lychem.*

† *I-lychem Sholem.*

Jeremiah xli. 2. they keep on the third Day of their ſeventh Month called *Tiſhry*.

THE Faſt-day for the ceaſing of the Slaughter of ten of their Princes, about the Time of the Deſtruction of their Temple, they keep on the tenth Day of their Month *Tayvath*. *Eſſorau Bytavath.*

THE Faſt-day commanded by *Eſter* *, for the Deliverance of the *Jews* from *Hammon*, they keep on the twelfth Day of their Month called *Awdar*. *Tawnith Eſther.* * *Eſter* iv. 15.

THE Faſt-day for the beginning of the Deſtruction of their Temple, they keep on the ſeventeenth Day of their Month called *Tawmoz*. *Sheba Oſſor Bytawmoz.*

THE Faſt-day for the Deſtruction of their Temple by Fire, they keep on the ninth Day of their Month called *Awb*. *Tiſhau Byawb.*

THE Faſt-day for the Expiation of their Sins, on the tenth Day of their Month *Tiſhry*, I have already mentioned *pag.* 34. among their Holy-days.

ON their Faſt-day, the ninth of their Month *Awb*, they all ſit on the Ground in their Synagogue without Shoes, and they wear no clean Linen, and their worſt of Clothes, by Way of Mourning, for the Loſs of their Temple.

THEY go to their Synagogue the Evening before, and ſit on the Ground,

and their Reader reads the five Chapters of *Lamentations* to them.

AFTER the reading of the *Lamentations* they ſing ſeveral doleful and mourning Epiſtles, compoſed by their *Rabbies* for the Service of the Evening, and the next Day.

BEFORE they go to the Synagogue that ſame Evening, they all eat their laſt Meal for that Day on the Floor, in their reſpective Houſes, bare-footed which Meal they call, the Feaſt of Interruption (in Hebrew *Syoodoth Mophſayketh)* and from that Meal they keep faſt to the next Evening, till it is quite dark, with as much Strictneſs, as they keep Faſt on the Day of Reconciliation.

ON the next Day, being the ninth of *Awb*, they ſtay in their Synagogue, ſinging many of the aforeſaid mourning Epiſtles, till twelve o'Clock. After which they all go to their Burying-Ground, only to look about them, in order to render themſelves the more melancholy that Day.

IN the Evening they go to their Synagogue again, and pray in their Frontlets, and Vale; See *pag.* 7. which they were not allowed to pray in in the Morning.

THE other Faſt-days which they keep, are as follow.

EVERY

EVERY *Jew*, Man or Woman, is obliged to keep Faſt once every Year, on the ſame Day of the Month that their Father and Mother was buried.

EVERY *Jew* muſt faſt a Day, in Caſe that by an Accident, he ſhould let fall any one of his Frontlets to the Ground.

THE whole Congregation of the *Jews* muſt keep a ſolemn Faſt-day, if by Accident any one of them ſhould let fall to the Ground *Moſes*'s Law contained in the Ark in their Synagogue.

THEY muſt faſt for having had certain Dreams as mentioned. See *pag.* 63. in the *Ceremonies.*

SOME *Jews* keep Faſt every *Monday* and *Thurſday* throughout the whole Year.

MANY *Jews* keep a Faſt-day, the preceding Day of every New-Moon, from which Day their Month commences. The which Days preceding every New-Moon, they call little *Kippure*, or little Day of Reconciliation; and they have every New-Moon's Eve particular Prayers at their Synagogue, praying for the Forgiveneſs of their Sins committed in the ſame Month.

ON all their Faſting-Days, they are not allowed to taſte of any Manner of Thing eatable or drinkable, not even of

fair Water, from the Night preceding the Day of faſt, until the next enſuing Night after dark.

THEIR Girls begin to keep Faſt-days at ten Years old, and their Boys at eleven.

Their Prayer to the New-Moon.

EVERY Month after the third Day of the New-Moon, every *Jew* is obliged, either by himſelf, or the whole Congregation together, to ſalute the Moon with a Prayer after the following Manner.

THEY generally chuſe a Night for it, when a great many of them are aſſembled together at the Synagogue, and after Prayers, they go in a Body to a Place in ſome Square or Street, where they can ſee the Moon beſt, and there they all look up at the Moon; and one of the Number begins the Ceremony (which they call in Hebrew *Keeduſh halbaunah*, *i. e.* to ſanctify the Moon) and all the reſt repeat after him, *viz.*

Bleſſed art thou, O Lord, our God, King of the World, who with his Words created the Heavens, and with the Breath his Mouth the heavenly Hoſts: A Statute, and a Time he gave unto them, that they ſhould not vary from their Orders; they were glad, and they rejoiced to obey the Will of their

their Maker; the Maker is true, and his Works are true: And unto the Moon, he ſaid, that ſhe ſhall monthly renew her Crown and her Beauty toward the Fruit of the Womb; for they hereafter ſhall be renewed like unto her, to beautify unto their Creator for the Glory of his Name, and of his Kingdom. Bleſſed art thou, O Lord, the Renewer of the Months.

Then they ſay three Times.

Bleſſed is thy Former, bleſſed is thy Maker, bleſſed is thy Purchaſer, bleſſed is thy Creator.

THEN they jump three Times with both Feet from the Ground, and ſay three Times,

As well as I jump towards thee, and cannot reach to touch thee, ſo ſhall none of mine Enemies be able to touch me for Harm.

Then they ſay three Times.

Fear and Dread ſhall fall upon them; by the Greatneſs of thine Arm they ſhall be as ſtill as a Stone. As a Stone they ſhall be ſtill by thy Arm's Greatneſs; Dread and Fear on them ſhall fall. Exod. xv. 16.

Then they ſay three times to each other.

Peace unto ye, unto ye Peace. David, King of Iſrael, liveth and ſubſiſteth.

THEN they ſay every one the *Olynoo*, ſee the *Index*; and after the *Olynoo*, an Orphan ſays the *Caddiſh* of the Rabbies, ſee *Index*, and then they retire.

THE *Jews* believe, that after they have perform'd the foregoing Ceremony towards the Moon, they ſhall not dye in the ſame Month, which makes them all very obſerving of it.

THE *Jewiſh* Rabbies ſay, in their *Talmud*, that when the Lord created the Sun and Moon, they were both of an equal Bigneſs and Luſtre; and that the Moon ſaid unto the Lord, Thou haſt given unto the Sun, and unto me an equal Light, and the World cannot diſtinguiſh between us any Difference of the Day and of the Night, for which Reaſon, as the Lord found the Moon by her Words to covet a greater Light than the Sun, he puniſh'd her Pride, and told her, that her Light ſhould be diminiſh'd, and that the Light of the Sun from thence forward ſhould be the greateſt.

IN Regard to what has been already ſaid about their Dreams, I ſhall ſet down here their Ceremonies and Manners of having

having all their bad Dreams interpreted, *viz.*

IF any *Jew* has had a bad Dream, and his Mind is troubled about it, he chooſes three Perſons, whom he believes to be his Friends, and they are ſeated, and he ſtands before them, and ſaith ſeven times unto them.

Dreamer. A good Dream I have ſeen.

AND they anſwer to every Time of the ſeven.

Interpreters. A good Dream thou haſt ſeen; it is good, and ſhall be good; the compaſſionate God, who is good, make it good. To command ſeven times from Heaven about it, that it ſhall be good, and it ſhall be good, it is good, and good it ſhall be.

Dreamer. THOU haſt turn'd my Mourning into Joy, thou haſt looſed my Sack, and girded me with Gladneſs. *Pſal.* xxx. 11.

Interp. AND the Lord thy God would not liſten unto *Balaam*; and the Lord thy God ſhall change the Curſes into Bleſſings unto thee, for the Lord thy God loveth thee; then ſhall the Virgin rejoice in the Dance, and the young Men and the old Men together, and I will turn their Mournings into Joy, for I will comfort *Jer.* xxxi 13.

them, and give them Joy for their Sorrow.

Dreamer. He hath deliver'd my Soul in Peace, from the Battle that was againſt me, for many were with me.

Pſal. lv. 18.

Interp. And the Lord will deliver the Returners, and they ſhall come into *Sion* with ſinging and everlaſting Gladneſs on their Heads; with Joy and Gladneſs they ſhall arrive, and their Sadneſs and Groanings ſhall be fled. And the People ſaid unto *Saul*, ſhall *Jonathan* die, who ſo mightily delivered *Iſrael*, God forbid; as the Lord liveth, there ſhall not one Hair of his Head fall to the Ground, for he hath wrought with God this Day. So the People delivered *Jonathan* that he died not.

1 *Sam.* xiv. 45.

Dreamer. With a clear Voice and Lips, the Lord ſaid, *Peace, Peace, be unto the People far and near, I will heal them.*

Interp. And my Anointed ſhall be cloathed with my Spirit. Let there be Peace unto thee *David* the Son of *Jeſſe*, and thy People. Peace unto thee, and Peace unto thy Helper, for the Lord thy God hath helped thee. And *David* received them, and made them Chiefs of the Multitudes. And ye ſhall ſay, thus ye ſhall live in Peace; thou, and thy Houſe and every Thing unto thee belonging. The

Lord

Lord ſhall give Strength unto his People; the Lord ſhall bleſs his People with Peace.

Dreamer. I will lift up mine Eyes unto the Mountains*, from whence my Help ſhall come, mine Help cometh from the Lord which hath made the Heaven and the Earth. Says three Times. * *Pſ.* cxxi. 1, 2.

Interp. He will not ſuffer thy Foot to ſlip, for he that keepeth thee, will not ſlumber. Behold he that keepeth *Iſrael* will neither ſlumber nor ſleep: The Lord is thy Keeper; the Lord is thy Shadow at thy right Hand: The Sun ſhall not ſmite thee by Day, nor the Moon by Night: The Lord ſhall preſerve thee from all Evil, he ſhall keep thy Soul: The Lord ſhall preſerve thy going out, and thy coming in from henceforth and for ever. Anſwer to every Time of the three. *Pſal.* cxxi. *ver.* 3, *to* 4, 5, 6, 7, 8.

Dreamer. And the Lord ſpake unto *Moſes* ſaying, ſpeak unto *Aaron*, and to his Sons, ſaying, thus ſhall ye bleſs the Children of *Iſrael*, and ſay unto them. *Numb.* vi. 22, 23.

Interp. The Lord bleſs thee and keep thee. Anſwer three Times.

The Lord make his Face ſhine upon thee, and be merciful unto thee. *Deut.* vi. 24, 25, 26.

The Lord lift up his Countenance upon thee, and give thee Peace.

Dreamer. Thou wilt ſhew me the Paths of Life. Three Times. *Pſ.* xvi. 11.

Interp.

Pſ. xvi. 11. *Interp.* In thy Preſence is the Fulneſs of Joy, and at thy right Hand there are Pleaſures for evermore.

Three Times. *Dreamer.* O Lord, I have heard thee, and I feared when I heard thee.

Anſwer to every Time of the three. *Interp.* O Lord thy Works are living many Years, and they are known many Years, even in thine Anger, thou doſt remember with Compaſſion.

After all this, the Interpreters ſay to the Dreamer.

Eccleſ. ix. 7. *Interpret.* Go eat thy Bread with Joy, and drink thy Wine with a cheerful Heart, for God now accepteth thy Works. And Penetance and Prayers, and Righteouſneſs, will ſet aſide the Evil that hath been doomed, and Peace be unto us, and unto all *Iſrael.* Amen.

The *Jews* believe that all Dreams come to paſs, according to the Interpretation that is made of them, by the Perſon to whom they tell their Dream; and therefore they never tell their Dreams to any Perſon that they do not take to be a Friend.

The Opinion of the Jews, *concerning Apparitions, is as follows.*

They believe that an Apparition hath Power to appear viſibly, and to injure

ſure any one ſingle Perſon, who is by himſelf, and in the dark.

THAT to two Perſons, though in the dark, the Apparition hath only Power to ſhew itſelf, but not to do them any Injury.

AND to three Perſons, being all together, though in the dark, the Apparition hath neither Power to ſhew itſelf, nor to injure any of them.

THAT the Light of one ſingle Candle, is a Safeguard to a Man againſt the Power of an Apparition, ſo as not to be injured inviſibly.

THAT the Light of a Flambeaux is the ſame Safeguard againſt an Apparition, as three Perſons are when altogether, as abovementioned.

Their Opinions concerning Evil Spirits, is as follows.

THEY believe that all Whirl-winds are occaſioned by evil Spirits, which Spirits they call in *Hebrew* (*Kaytef Myreeree*).

THEY think it very dangerous to walk through the Duſt, that is raiſed and carried round by thoſe Whirl-winds.

THEY believe that evil Spirits reſt on all Heaps of Rubbiſh, and therefore they think it dangerous to tread on any Heaps

of

of Rubbiſh, laying in the Streets and Lanes, or ſuch like Places.

THEY are alſo very apprehenſive of evil Spirits haunting the Chambers of all Lying-in Women. For which Reaſon they always pin certain cabaliſtick Papers on the Curtains of the Bed of their Women that Ly-in, during the whole Month.

Their Opinion of Witchcraft, is as follows.

THEY believe that Witches can hurt them, if they can find the Tops of any Greens, ſuch as Tops of Turneps, Carrets, Parſnips, *&c.* flung away tied together in a Bunch; wherefore no *Jews* fling ſuch Things away, without cutting the Bunch aſunder.

THEY alſo never fling away any Egg-ſhells, or Stone, or Earthen Veſſels that are crackt without firſt breaking of it into Pieces, for Fear of Witches; believing they have Power with them as well as with Tops of Greens, *&c.*

THEY believe that any grown Perſon, and young Children in particular, may be injured in their Health, and even hurt to Death by an evil Eye, which they call in Hebrew (*auyin hora*)

THEY

THEY ſay that looking with an Eye of Envy on any Perſon, either for Account of their Beauty, or Merit, or Fortune, is capable of bringing Sickneſs, Death, or ſome other Misfortune on the ſame Perſon that is envied.

To guard againſt Accidents from an evil Eye.

SOME *Jews* wear a Charm about them, of a few cabaliſtick Words, wrote on a ſmall Piece of Parchment by ſome of their *Rabbies.*

SOME have always a Head of Garlick hanging about them, tied up in a Linen Rag.

SOME carry a Bit of their Paſſover-Cake, called *Apheekoman*, in their Pocket.

AND thoſe who carry none of thoſe Charms about them, only mind to cover their Forehead, when they are apprehenſive of any Danger of an evil Eye by any Perſon looking at them too ſteadily for any Time.

THERE are ſome Women amongſt them that pretend to cure all Diſtempers, which they believe to proceed from an evil Eye, by the Sympathy of Fumigation: Some Part of the Garment worn by the Patient is ſent to the ſaid Doctreſs, which ſhe holds over ſome certain

certain ſmoaking Stuff of her own Compoſure, uttering ſome few Words over the Garment, under the Operation, and that Garment being return'd in a few Minutes to the Patient, to wear immediately, never fails of giving Relief, unleſs their Ailment has been of too long Standing before the old Woman ſmoak'd them.

THE uſual Price for ſmoaking of a Child's Cap, is a Shilling.

A Woman's Petticoat, two Shillings.

A Man's Pair of Breeches half a Crown.

N. B. THE *Spaniſh Jews* pay more, becauſe the Smoakers are *Germans.*

Some of their other Ceremonies and Superſtitions in general.

THEIR Women are not to go abroad at any Time without a Guardian, which they call in the Hebrew *(a Shomer).*

THEIR Women are not allowed to go to Prayers at the Synagogue in ſeven Days from their Uncleanneſs.

NONE of their Women go to Prayers at the Synagogue till they are married; excepting on the Holyday of *Simchas Tora* pag. 41. and of *Purim*, pag. 43.

THE

THE Women are very desirous, when they come from their Bath, where they go to wash after their Uncleaness, that the first Person they meet in their way Home, may be a *Rabbi*, or some righteous Person, believing that the Fruits to proceed from that Night's Copulation will take after what they first meet in their Way homewards; and they are much concerned if they meet any indigent Person at first by the Way; for which Reason they endeavour to get Home in the most private Manner they can, without looking at any Thing they meet by the Way.

See *pag.* in the Ceremonies.

THEY are not allowed to baulk the Husband in the Act of Generation, for every Drop of Seed that is spilt by their so doing, is deemed as if she had committed so much human Murder, and given Birth to so many Devils.

ALL Men that waste their Seed by Self-Pollution, or that loose any in a Dream, or any wise willfully, in an unfruitful Manner, must insert the following Prayer in the Paragraph of *Teckau byshophar gaudol*, Page 59, in the Place thus mark'd *.

The Prayer for willful Waſte of Seed.

Let it be thy Pleaſure, O Lord, my God, and the God of my Fathers, that every Drop and Drop of Seed that went from me in vain; either by Compulſion, or voluntary; either accidental, or on Purpoſe; either in a Place were it was ordained, or in a Place where it was not ordained; ſhall for the Sake of thy great and holy Name, which is produced from the Words Chel Bolau, *be returned unto the holy Place, and do as is agreeable in thine Eyes.*

THEIR *Rabbies* ſay that every Drop of Seed produced willfully in vain, is converted into a Devil of a monſtrous Figure, and that as ſoon as the Perſon is buried, who has been ſuch a Sinner, he is perpetually tormented by thoſe Devils in Revenge for his having been the Cauſe of their being produced, and as long as any one of them remains in Being, he is conſtantly tormented by them, but by the Perſons repeating that Prayer aforeſaid in the Place marked, thoſe Devils are caſt into the Abyſs of Purgatory, where they are confined for ever, and cannot come to torment the Sinner after Death, as aforeſaid.

A *Jew* Huſband may be divorced from his Wife, for the three following Reaſons.

1. If ſhe hath got a ſtinking Breath, and concealed it from him before ſhe was married.

2. If they have been married ten Years, and ſhe never proved with Child.

3. If he can prove her guilty of Adultery.

The modern *Jews* are of Opinion that their Legiſlators having thought a ſtinking Breath in a Wife, a ſufficient Cauſe for being divorc'd, might proceed from an ancient Cuſtom of *tipping the Velvet* between Man and Wife, more than is practiſed at preſent.

And that a Divorce, on account of Barrenneſs in the Woman, is becauſe that the Intent of Marriage, which is to increaſe and multiply, is thereby diſappointed.

Their Reaſon for a Divorce on Account of Adultery is the ſame as ours.

After a Divorce, the Huſband, who divorc'd her, muſt never marry again. * * *Deut.* xxiv. 1--4.

They have (*a*) likewiſe a Way of Divorcing a Wife conditionally, which is uſually done, when a *Jewiſh* Huſband goes to any remote part of the World, for any

(*a*) This conditional Bill of Divorce was inſtituted by their Rabby, call'd *Raubynue Gerſhon.*

any Term of Time, exceeding three Years. Upon ſuch an Occaſion a Bill of Divorce is drawn up by their Prieſt, and the Tenour thereof ſignifieth and expreſſes, that, if in Caſe he doth not return to his Wife again, or ſend for her to come and live with him abroad, during the Time therein limited, all former Agreements, Contracts, Deeds, and other Matrimonial Engagements between them to be and remain cancell'd and deſtroy'd, and totally null and void for ever after; and that it ſhall, is, and may be, from and after the Expiration of the Time, ſtipulated in the Bill of Divorce aforeſaid, lawful for her to diſpoſe of herhelf in Marriage to whom ſhe pleaſes, the ſame as if no Marriage had ever ſubſiſted, or been contracted between her and any other Perſon heretofore. And that the aforeſaid Conditional Bill of Divorce call'd in the *Hebrew*, *Get Ol Tynoy*, ſhall at the End of the Time therein ſet down for the Huſbands Return, in Caſe of his not returning, be deem'd an abſolute Bill of Divorce, irrevocable for ever. The which is ſign'd by both marry'd Parties, and executed by the Prieſt in the Preſence of ten *Jews*, which Number of *Jewiſh* Men, they call in *Hebrew*, *A Minyon*; and after the ſaid Ceremony is over, the Bill of

of Divorce is given to the Wife to remain in her Poſſeſſion. (*a*)

A *Jew* Woman that hath been divorc'd, is call'd in *Hebrew*, *Gyrooſhah*, i. e. *Diſbanded*.

THERE is a peculiar Inconveniency that the *Jewiſh* Ladies are ſubjected to, which is, what they call in *Hebrew*, *Chyleetzau*, i. e. *pulling off*, from the following Ceremony.

WHEN a *Jewiſh* marry'd Man dies that never had a Child by his Wife, if the ſaid deceaſed Perſon hath a Brother who ſurvives him, that hath never been marry'd, the Widow of the Deceas'd is not to marry again, untill the ſurviving Brother of her deceas'd Huſband preſents himſelf before the Prieſt and the Elders of the Synagogue, who aſks him if he will marry the Brother's Widow, and if he anſwers in the negative (*b*), then the

(*a*) *Raubynue Gerſhon*, an eminent Rabby, who was the Legiſlator of this modern Law, had the aſcent of twenty four of his chief Diſciples, who were all great Rabbies, with whom he kept a Faſt, during forty ſucceſſive Days, entreating the Almighty with Prayers, that whoſoever might Reflect upon the Inſtitution of this Law, or impute it unjuſt, may be puniſh'd by a Divine Vengeance from Heaven, and be excommunicated from among the Congregation he, ſhe, or they ſhall belong to.

(*b*) In *Deut.* xxv. 5. 6. it is commanded that the Deceaſed's Brother muſt firſt have the Preference of

Widow is order'd by the Prieſt and the Elders, to looſen his Shoe from his Foot, and to ſpit in his Face, and ſay: *So ſhall it be done unto that Man that will not build up his Brother's Houſe, and his Name ſhall be call'd in* Iſrael, *the Houſe of him whoſe Shoe is pull'd off.* See *Deut*, xxv. 7. 8. 9.

If the Deceas'd hath more than one Brother ſurviving him, the ſame Ceremony is perform'd to all.

The ſurviving Brother is not deem'd of Age to act in the Ceremony aforeſaid Until he is turn'd of thirteen, the Age of what they call in *Hebrew*, *Bar Mitzwah* ||, ſo that if the ſurviving Brother be but a very Infant at the Demiſe of his Brother, the Widow is incapable of marrying again untill the Infant ariſes to the Age of thirteen, or dies in the Interval.

|| See p. 26. in Ceremonies.

Among the Ceremonies of their Marriages I might have mention'd, with whom, by their Laws, they are allow'd to marry; which not being willing to omit

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of marrying h's Brother's Widow, before the Affront of her ſp tting in his Face is put upon him; but though by a modern Law of the Rabbies, the ſurviving Brother is not now permitted to eſpouſe his Brother's Widow, ſtill the Ceremony, as here mention'd, is notwithſtanding perform'd.

omit, I ſhall ſay ſomething of in this Place.

A *Jewiſh* Uncle may marry his Niece, and if ſhe be his Siſter's Daughter, his marrying of her is even eſteem'd a meritorious Act, more than if he marry a Daughter of his Brother; but a *Jewiſh* Aunt is not allow'd to marry her Nephew, which is forbidden in *Levit.* xx. 19.

An Uncle may marry his Niece, but an Aunt is prohibited to marry her Nephew.

A Prieſt of the Tribe of *Aaron* dare not marry a Widow, nor a divorc'd Woman, nor a Polluted, or an Harlot. *Levit.* xxi. 14.

A Prieſt of the Tribe of *Aaron*, call'd in *Hebrew*, a *Cohen*, is not permitted to touch a dead Body ‖, nor to come into the Burying-Ground, nor to be in any Houſe where any Perſon is dead.

‖ *Levit.* xxi. 11.

The *Jews* in general of either Age whatſoever are not allow'd to wear any Garments, wherein the leaſt Thread of Linen and Wollen is interwoven, or ſew'd, or any other way mix'd together, any ſuch Mixture is call'd in *Hebrew*, *Shauotnyz*. See *Levit.* xix. 19.

On their Sabbaths and other Holydays, whereof I mention'd ſome Ceremonies from p. 58. foregoing to p. 63. they are not allow'd to ride in Coaches or on Horſeback, nor to go by Water, from the Command in *Exod.* xxiii. 12. But their Rabbies have permitted them to

go in Chairs, which are carry'd by our Chairmen.

I have mention'd in p. 60, about their not touching of Fire on their Sabbath-day; I ſhall here add, that they obſerve the ſame Law on their *Day of Reconciliation*, ſee p. 39, and that their Rabbies have given them Leave to touch the Stove or the Grate wherein the Fire is contain'd, in Caſe that the ſaid Stove or Grate is faſten'd to the Chimney or the Hearth with Lime, or Bricks, but not otherwiſe.

THEIR Rabbies will not allow them to walk abroad on their Sabbathday, any where out of Town, above the Space of two thouſand Yards (*a*) from any Houſes, except that they make a Hault after every two thouſand Yards, to reſt for as long a Time as they might have taken in walking the aforeſaid Ground.

THEY muſt not make uſe of a Cane or Walking-Stick, on their Sabbath, becauſe of the Holes it makes in the Earth, or Notches in the Stones, by the Preſſure of the Hand.

THEY muſt not wear a Sword on their Sabbath-day; becauſe it is eſteem'd a Weapon

(*a*) The Space of 2000 Yards mention'd any where in this Occaſion, is call'd in *Hebrew*, *Tychoom Shaubaſs*, i. e. *Bounds of the Sabbath.*

Weapon more than an Ornament; for which Reaſon if a *Jew* has a mind to wear his Sword on the Sabbath-day, without treſpaſſing againſt the Law of the Rabbies, he muſt have a wooden Stick faſten'd to the Hilt inſtead of his Steal Blade, or elſe wear the Hilt and Scabberd without any Blade at all; in that Manner the Rabbies permit it may be worn, as being but only an Ornament and no Weapon; ſo that their Swordsmen on their Sabbath are not ſuch keen Blades as they may be perhaps on other Days. However, there are but few of thoſe Gentlemen, that wear Swords on the aforeſaid Day.

It is a common Practice among them for Man and Wife to go to Bed together every Sabbath-day after their Dinner is over, which among the poorer ſort is generally over by twelve o'Clock, becauſe that about eleven they come home from their Synagogue, and go immediately to Dinner. I have been told that the richer Sort do not obſerve that Cuſtom of going to Bed after Dinner ſo much as the poor ones do.

Their *Rabbies* will not allow it lawful, for Man and Wife to act together by Day Light, nor Candle Light; but will have it, that it muſt all be done in Darkneſs, with the Curtains drawn.

THEY alſo ſay, that any Man making Water with his Nakedneſs towards the Bed, will be reduced to Poverty.

ALL the *Jews* leave a ſmall Matter of Hair growing above their Ears, and a great many of them wear their Beards; they do it from what is ſaid in *Lev.* xix. 27, 28. and in *Levit.* xxi. 5.

ALL the Fleſh of Beaſts and other Kind that they eat of, muſt be killed or ſlaughtered by a *Jew*, that hath a Licenſe from their Head-Prieſt for the doing of it.

THE Manner of doing of it is performed very dexterouſly by their *Jew* Butcher, who firſt has got the Ox, or other four Legg'd Beaſt, faſtend by the four Legs, and laid on the Ground, with a Rope faſtened to the Head of the Beaſt, and a ſtrong Stick put through the Rope, by Means of which the aiding Butcher holds the Head of the Ox ſteady to the Ground; and then the *Jew* Butcher with his left Hand graſps the Wind Pipe of the Beaſt, and holds it very faſt, and with his right Hand, in which he hath a very ſharp edged long Knife rounded off at Top, purpoſely made for that Uſe, he cuts the Ox's Wind-Pipe, about three quarter parts thorough in two or three Cuts at moſt.

HE muſt not do it in more than three Cuts, nor in leſs than two. HE

He muſt not take the Knife off from the Throat the leaſt Matter that is.

He muſt not lay the leaſt Matter of Preſſure on the Throat with the Knife, in the Operation, any other than he firſt begun.

He muſt not make the leaſt Stop in his Operation with the Knife, but go on exactly without any Interruption, or Delay at all.

The Operation muſt be performed with ſetting the Edge of the upper End of the Knife, to the Throat, and ſo puſh it over the Throat to the lower moſt End of the Knife, and then draw the Knife back again, and then puſh it forward again, and then take the Knife away and let the Ox bleed to Death.

If the Butcher failed in any of the foregoing Rules, or if there appears to have been the leaſt Notch in the Edge of the Knife, that Beaſt muſt not be eaten.

The Butcher muſt always well examine the Edge of his Knife, and try the Sharpneſs and Smoothneſs of the Edge of his Knife againſt the End of one of his Fingers juſt before he goes to uſe it, and immediately after; to be aſſured of it's having no Notch nor Blemiſh.

Their Reaſon for all theſe nice Precautions, is to prevent any of the Blood

Blood to ſtagnate in the Veins of the Beaſt, which they apprehend might happen through an Interruption in the Operation.

As ſoon as the Beaſt hath done bleeding, the Belly of it is ſlit open, as it lays on the Ground, and the *Jew* Butcher thruſts his Hand and Arm into the Body of it, up to his Elbow, and feels at the Heart and the Liver, and the Lungs, to ſearch if they are all in their proper Situation, and in good Order, without Blemiſh or Ailment; which done and found to be every Way Sound, he claps his Seal to the Beaſt to prevent it's being changed, and then goes to Work upon another if wanted.

NOTWITHSTANDING all this Caution for draining away the Blood, the *Jews* are obliged, before they dreſs any of this Meat to be eat, to lay it firſt an Hour to ſoak in Water, and after that, to let it lie an Hour in Salt, well rubbed over it, laid on ſomething that ſtands ſlanting for the Blood that the Salt draws from it to run off.

THEIR Strictneſs about not eating of Blood, is from what is commanded to them; in *Gen.* ix. 4. *Levit.* iii, 17. *Ib.* vii. 26, 27. *Ibid.* xix. 27, 28.

THEY are not allowed to eat of any Part of the Hind-quarter of four legged Cattle

Cattle, unleſs a certain Number of Sinews that are in Thigh be taken out raw by ſome *Jew* Butcher that knows how, of which there being few that do, and they who do muſt be paid extraordinary for it; for which Reaſon it is but now and than that a rich *Jew* is at the Charge of having a Joint of Meat of the Hind-quarter, by Way of Curioſity.

THEIR Reaſon for their not eating of the Hind-quarter, without the taking out ſuch certain Sinews, is from the Command to them, *Gen.* xxxii. 32.

ALL their Poultry is killed by cutting the Throat, and prepared for dreſſing by laying them the ſame Time in Water and in Salt before it is put in the Pot, or to the Spit, as they do Butcher's Meat.

THEY deem all kind of Fleſh that is not kill'd after their Manner, mention'd p. 88, to be under the Denomination of what they call in *Hebrew*, *Nywylah Ootryphah*, that died, or is rent with Beaſts, whereof they muſt not eat, ſee *Lev.* xxii. 8.

THEY are forbid to eat Swines Fleſh, and even to touch the Carcaſs thereof, *Levit.* xi. 7. 8. and *Deut.* xiv. 8. in which two Places all the reſt of the Fleſh Kind which they are permitted, and which they are prohibited to eat of are reſpectively named.

IN Reſpect to any Sort of Fiſh, they have

have no peculiar Ceremony with them. Only they have different Ways of dreſſing them to what we have.

IN all *Jewiſh* Families they have double Setts of Pewter, and double Setts of Knives, and of all other Veſſels and Utenſils uſed for dreſſing or eating of their Victuals, becauſe they never uſe the ſame Veſſels nor Utenſils for the Service of any Thing of Butter Kind, that has ever been uſed for the Service of Meat Kind, and ſo in *vici verſa.*

THEY alſo never mix Butter and Meat Kind of eatables at one Time on their Tables.

THEY never eat any Thing of Butter Kind, at leaſt within three Hours after they have eaten of any Meat, but they will eat Meat after Butter, or any Thing dreſſed in Butter, immediately after, only drinking ſomething or rinſing their Mouth firſt between thoſe two oppoſite Diets.

THEIR Reaſon for ſo much Superſtition about thoſe two Eatables, is from what is commanded, in *Exod.* xxiii. 19. *Yet ſhalt thou not ſeeth a Kid in his Mother's Milk*, and in *Exod.* xxxiv. 26. and in *Deut.* xiv. 21.

THEIR *Rabbies* compare their Tables whilſt they are at their Meals, to the Altars, whereon the Offerings were laid

laid in their Temples, and therefore they are commanded by the *Rabbies* to read a Part of ſome of the Laws of Sacrifices at every Meal.

THEIR Diſhes of Meat the *Rabbies* compare to the Offerings, and therefore they reckon it a great Sin to have no Salt on the Table during their Meal, from the Command in *Leviticus* ii. 13. *Upon all thy Oblations thou ſhalt offer Salt.*

WHEN Grace is ſaid after Meat, no Knives nor Forks muſt be on the Table, becauſe that no Iron nor Steel was uſed about the Altar, being a Metal for Weapons of Judgment.

THE Tranſlation of all their Prayers being the next Thing that follows in this Book. I ſhall here inform the Reader ſome Particulars concerning them.

THE five Books of their Law, *viz. Geneſis*, *Exodus*, *Leviticus*, *Numbers*, *Deutronomy*, are divided into fifty four Sections *, and every Sabbath one of theſe Sections †, is read in their Synagogue, when the Law lays on the Altar, See *Index*, for the better inſtructing of the People in the Law of God.

EVERY Section contains ſeven Chapters, and ſeven Perſons being call'd up to the Altar, to hear the Law read on the Morning of every Sabbath-day, a whole

* In Hebrew *Sedrah*.

†Every Section contains ſeven Chapters.

whole Chapter is read to every one of the ſeven Perſons.

THEY end the laſt Section with reading the laſt Words of *Deuteronomy*, on the Sabbath of the Feaſt of their Tabernacle, and then they begin anew to read the firſt Section from the Beginning of *Geneſis*, the next Sabbath after; which Sabbath they call in *Hebrew* (*Shaubboſs Byryſhith*): And thus they go round in this Circle every Year.

THE Number of theſe Sections are fifty four, becauſe in their intercalated Years, a Month being added, they have fifty four Sabbaths: and on their other Years, they reduce them to the Number of Sabbaths which are in thoſe Years, by joining two ſhort Sections ſeveral times into one; for they are oblig'd to have their whole Law thus read over in their Synagogue every Year.

THIS Diviſion of the Law into fifty four Sections, many of the *Jews* hold to be one of the Conſtitutions of *Moſes*, from Mount *Sinai*; but others with more Likelihood of Truth attribute it to *Ezra* the Prophet. And untill the Time of the Perſecution of *Antiochus Epiphanus*, they read only the Law; || but then being forbid to read it any more, they ſubſtituted in the Room of the fifty four Sections of the Law, fifty four

|| See *Elias* in *Tisbit*.

four Sections out of the Prophets, the reading of which they continued ever after; and ſince the reading of the Law has been again reſtor'd by the *Maccabees*, the Section read every Sabbath out of the Law, ſerves for the firſt Leſſon, and one Chapter †, out of the Prophets for the ſecond Leſſon.

† The Chapter out of the Propohets, they call in *Hebrew*, *Hophtoras*.

THEY are likewiſe oblig'd to read all the hundred and fifty Chapters of the *Pſalms* thorough every Week; and therefore they have divided the whole Number of *Pſalms* into ſeven Parts; and every Morning of the Week, the Reader and Congregation read one Part of the Pſalms, before they begin to read the Prayers, *viz.*

ON *Sunday* Morning, they read the firſt Part, containing the firſt twenty nine Pſalms.

ON *Monday*, the ſecond Part, containing the next following twenty one Pſalms.

ON *Tueſday*, the third Part, containing the next following twenty two Pſalms.

ON *Wedneſday*, the fourth Part, containing the next following eighteen Pſalms.

ON *Thurſday*, the fifth Part, containing the next following ſixteen Pſalms.

ON *Friday*, the ſixth Part, containing the next following thirteen Pſalms.

ON *Saturday*, the ſeventh Part, containing the next following thirty one Pſalms.

WHICH

WHICH at the Weeks End makes up the whole hundred and fifty Pſalms.

Every Morning after the *Olynue*, ſee *Index*, they ſay a Prayer of Praiſes, call'd in *Hebrew*, *(Sheer Hawyeechude)* i. e. *the Song of the only God.* And at the Concluſion of that Song of Praiſes, and Orphan ſays the *Cauddiſh Sholem*, ſee *Index*, and then the Synagogue Devotion is quite over.

THUS far I have preſum'd to inform my Readers, concerning the *Jewiſh* Ceremonies.

I ſhall now proceed to the Tranſlation of the *Jewiſh* Prayers; and for the further Conveniency of all my Readers, as well *Jews* as *Chriſtians*, I have ſet down the proper Hebrew Names of every Prayer in *Engliſh* Characters in the Margin: And likewiſe call them by their *Hebrew* Names in the *Index* of this Book; for that they may the readier be found out, when look'd for, and that every Reader, not underſtanding the *Hebrew*, may ſtill know by what Name to aſk any *Jew* about them; and when at their Synagogue, to be able thereby of knowing the better in what part of the Prayer they are reading.

22 9 49

The End of the Ceremonies.

THE PRAYERS FOR THE MORNING OF Every Day in the Week.

At the first entrance into the Synagogue*, the following words are said with a low voice, and bowing towards the east.*

I DO come by thy great grace into thy house, and I do bow down to the altar of thy holy temple in fear of thee. *Obo betechu*

Or else the following words.

† How goodly are thy tents, O *Jacob*, and thy habitations, O *Israel*; and I, by *Mau Tovvbove.*

* First Institution of *Synagogues*, see *Prideaux's Connection of the Old and New Testament*, Vol. I. p. 374.

† *Numb.* xxiv. 5.

the abundance of thy grace, do come into thy houſe, with worſhip towards thy holy temple, in fear of thee, O God; I do love thy dwelling houſe, and the reſting place of thy glory, and I do worſhip, and I do kneel, I give bleſſing unto the Lord my maker; * I make my prayer unto thee, O Lord, in an acceptable time; O God, in the multitude of thy mercies anſwer me in the truth of thy ſalvation.

The following is the firſt of the common prayers daily read.

Audown owlum. LOrd of the world that reigned before any creature was born, at the time that all was made by his will, verily king his name was called, and he, after he had fully ended every thing, alone he reigned fearful; and he was, and he is, and he will be with beauty; and he is one, and there is no ſecond to have governing power with him, or to be aſſociated; he is without any beginning or end, and unto him is the power and ſovereignty, and he is my ſtrong God, and my living redeemer, and the ſtrong rock of my ſupport in time of need; and he is my ſhelter, and my refuge, and the portion of my cup in the day I call, into his hand I do commit my ſpirit in the time of my ſleep, and when I

* *Pſalm* lxix. 13.

awake,

awake, and with my ſpirit my Body; the Lord is for me and I fear not.

Bleſſed art thou, O Lord our God, king of the world, that hath ſanctified us with his commandments, and commanded us to keep clean our hands. Bleſſing of *Neteeloth Ydawyim*

Bleſſed art thou, O Lord our God, king of the world, who hath formed man with wiſdom, and thou didſt create in him holes, holes, pits, pits; it is diſcover'd and known at the throne of thy glory, that if one of them were open, or one of them ſtopt up, it would be impoſſible to ſubſiſt and ſtand before thee, even one hour: bleſſed art thou, O Lord, healer of the ſick, of all creatures, and wonderful in thy doings. Bleſſing of *Aiſher Yotzar.*

Bleſſed art thou, O Lord my God, king of the world, that hath ſanctified us with his commandments, and commanded us to be occupied in the words of the law. *Loiſſock bydivri torah.*

Sweeten, I beſeech thee, O Lord our God, the words of thy law in our mouths, and in the mouths of thy people, the houſe of *Iſrael*, and we will be, we, and our offſpring, and the offſpring of thy people the houſe of *Iſrael*, we all, knowing in thy name, and learned in thy law: bleſſed art thou, O Lord, who hath taught the law to his people *Iſrael.* *Wyhawreve Nø.*

Bleſſed art thou, O Lord my God, king of the world, for that he hath choſen us out from all the people, and hath given Bleſſing of *Sæphir torø*

unto us his law: bleſſed art thou, O Lord, the giver of the law.

Bleſſing of the *Cohnim*

* The Lord bleſs thee and keep thee.

The Lord make his face to ſhine upon thee, and be merciful unto thee.

The Lord lift up his countenance upon thee, and give thee peace.

Iloo debarim.

Theſe are the things which have no end, [*meaning they are merits beyond expreſſion*] the † gleanings and the offerings of the firſt ripe fruits of the earth, and the ſacrifices offered in *Jeruſalem*, and the executing of graciouſneſs, and the learning of the law: theſe are the things of which man eateth their fruits in this world, and the root remaineth unto him in the world to come; and theſe are they, honouring father and mother, actions of graciouſneſs, and the early riſing to the houſe of preaching morning and evening, and hoſpitality to ſtrangers, and comforting the ſick, and the promoting of marriage to poor brides, and the conducting of the dead to their graves, and attentiveneſs in prayers, and the introducing of peace between man and his partner; and the learning of the law is equivalent to them all.

Aloh ty Neſhoma.

My God, the ſoul that thou haſt given in me, ſhe is clean, thou haſt given her birth, and thou haſt formed her, and thou haſt breathed her into me, and thou ſhalt

* *Numb.* vi. 24, 25, 26. † *Levit.* xix. 9.

keep

keep her in me, and thou hereafter wilt take her from me, and wilt reſtore her into me again in the time hereafter to come. All the time that the ſoul is within me, I do confeſs myſelf before thee, O Lord my God, and the God of my fathers, maſter of all the works, Lord of all the ſouls, bleſſed art thou, O Lord, the reſtorer of the ſouls to the carcaſſes of the dead.

Bleſſed art thou, O Lord our God, king of the world, for that he hath given to the cock knowledge to diſtinguiſh betwixt day and night. *Berochos ſol ſachrit.*

Bleſſed art thou, O Lord our God, king of the world, for that he hath not made me a gentile.

Bleſſed art thou, O Lord our God, king of the world, for that he hath not made me a ſlave.

Bleſſed art thou, O Lord our God, king of the world, for that he hath not made me a woman.

Note, *Women ſay*, that he hath made me according to his will.

Bleſſed art thou, O Lord our God, king of the world, for that he cloatheth the naked.

Bleſſed art thou, O Lord our God, king of the world, for that he maketh the blind to ſee.

Bleſſed art thou, O Lord our God, king of the world, for that he maketh free the captivated.

Bleſſed art thou, O Lord our God, king of the world, for that he reareth up the bended.

Bleſſed art thou, O Lord our God, king of the world, for that he hath ſtretched out the earth above the water.

Bleſſed art thou, O Lord our God, king of the world, for that he hath prepared food for man.

Bleſſed art thou, O Lord our God, king of the world, for that thou haſt provided for me all that I have need of.

Bleſſed art thou, O Lord our God, king of the world, for that he hath girded *Iſrael* with might.

Bleſſed art thou, O Lord our God, king of the world, for that he hath crowned *Iſrael* with beauty.

Bleſſed art thou, O Lord our God, king of the world, for that he giveth ſtrength to the weary.

Bleſſed art thou, O Lord our God, king of the world, for that he maketh ſleep to paſs away from mine eyes, and ſlumbring from my eye-lids.

Wehee Rauizon. And let it be will'd from before thee, O Lord my God, and the God of my fathers, that thou ſhalt accuſtom me to thy law, and enjoyn me in thy Commandments, and ſhalt not bring me to the hands of treſpaſs, nor to the hands of offence and ſin, nor to the hands of tryal, nor to the hands of deſpicableneſs, and let not

not the evil ſpirit have power over me; and diſtance me from a bad man, and from a bad companion, and join me to a good ſpirit, and unto good actions, and bend my ſpirit to be ſubſervient unto thee; and grant me this day, and on every day, to find favour, and grace, and compaſſion, in thine eyes, and in the eyes of all my beholders; and thou ſhalt beſtow on me good graces; bleſſed art thou, O Lord, who acteth with graciouſneſs and goodneſs towards his people *Iſrael.*

Let it be will'd from before thee, O Lord my God, and the God of my fathers, that thou ſhalt ſave me this day, and every day, from a brazen faced, and from an impudent faced, from a bad man, and from a bad companion, and from a bad neighbour, and from a bad rencounter, and from ſatan the deſtroyer, from hard judgment, and from an obdurate judge, whether that he be a ſon of the covenant, or whether that he be not a ſon of the covenant. *Rebeerat-zon.*

In Poland *they ſay this.*

For ever ſhall man be, fearing heaven ſecretly, and ſhall confeſs to the truth, and ſpeak truth in his heart, and riſe early and ſay; *Lyolum.*

Lord of all the worlds, not for the ſake of our righteouſneſs do we let fall our prayers before thee, but for the ſake of thy *Reebon.*

great compaſſion; what are we, what is our life, what is our grace, what is our righteouſneſs, what is our help, what is our force, what is our might, what ſhall we ſay before thee, O Lord our God, and the God of our fathers; verily all the mighty are as nothing before thee, and the men of note as if they had not been, and the wiſe as without knowledge, and the underſtanding as without ſenſe; for moſt of their works are empty, and the days of their life is vanity before thee, and the profit of man beyond the beaſt is nothing; for all is vanity.

Ehol a nochnew. But we are thy people, the children of thy covenant, the children of *Abraham* thy beloved, whom thou haſt ſworn unto, on the mount *Moriah*, the ſeed of *Iſaac* his only ſon that he bound upon the altar, the community of *Jacob* thy eldeſt ſon, that from the love that thou didſt bear him, and from the joy that thou didſt enjoy in him, thou haſt called his name *Iſrael* and *Jeſurun*.

Lypheecoch Therefore we are bound to praiſe thee, and to applaud thee, and to extol thee, and to bleſs, and to ſanctify, and to give applauſe and praiſe to thy name; O well for us, how good is our ſhare, and how agreeable our lot, and how handſome our inheritance; well for us that we early and late, morning and evening, devote ourſelves to thee, ſaying twice every day, hear O *Iſrael*, the Lord our God, the Lord is but

one

one, bleſſed is the name and honour of his kingdom for ever and ever.

Thou art he from before that the world was created, thou art he from ſince the creation of the world, thou art he in this world, and thou art he in the world to come, ſanctify thy name on the ſanctifiers of thy name, and ſanctify thy name in this world, and with thy ſalvation thou ſhalt raiſe and heighten our power; bleſſed art thou, O Lord, that doth ſanctify thy name among the multitude. *Auto-Hoo.*

Thou art he, the Lord our God in heaven and earth, and in the heavens of the uppermoſt heavens, in truth thou art he the firſt, and thou art he the laſt, and without thee there is no [*Alohim*] God; gather together thoſe that hope in thee, from the four corners of the earth, they ſhall know and acknowledge, all comers into the world, that thou art God thyſelf alone in all the kingdoms of the earth; thou haſt made the heavens, and the earth, and the ſea, and all that is in them; and who, among all the works of thy hand in the uppermoſt or undermoſt parts, ſhall ſay unto thee, What haſt thou done? Our father which art in heaven, be gracious unto us for the ſake of thy great name whereby thou haſt called us, and perform unto us, O Lord our God, what is written; In the time to come I will gather you together, and I will make you a name and a praiſe *Auto-Hoo.*

praiſe among all the nations of the earth, by my relieving your captives before your eyes, ſaith the Lord.

In Germany *they ſay the bleſſing of* Sephir Tora * *here.*

Weydaber adonai ell Moſhay.

† AND the Lord ſpake unto *Moſes*, ſaying, command the children of *Iſrael*, and ſay unto them, my offering and my bread for my ſacrifices made by fire, for a ſweet ſavour unto me, ſhall ye obſerve to offer unto me in their due ſeaſon; and thou ſhalt ſay unto them, This is the offering made by fire, which ye ſhall offer unto the Lord; two lambs of the firſt year without ſpot day by day, for a continual burnt-offering: the one lamb ſhalt thou offer in the morning, and the other lamb ſhalt thou offer at even; and the tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an hin of beaten oyl; it is a continual burnt-offering which was ordained in mount *Sinai* for a ſweet ſavour, a ſacrifice made by fire unto the Lord. And the drink-offering thereof ſhall be the fourth part of an hin for the one lamb; in the holy place ſhalt thou cauſe the ſtrong wine to be poured unto the Lord for a drink-offering. And the other lamb ſhalt thou offer at even,

* See Page 3. † *Numb.* xxviii. 1.

as

as the meat-offering of the morning, and as the drink-offering thereof thou ſhalt offer it, a ſacrifice made by fire of a ſweet ſavour unto the Lord.

On the Sabbath they ſay this.

* And on the Sabbath day, two lambs of the firſt year without ſpot, and two tenth deals of flours for a meat-offering mingled with oyl, and the drink-offering thereof; this is the burnt-offering of every Sabbath, beſide the continual burnt-offering and his drink-offering. *Oobyom haſhabath.*

On the firſt day of the month (which is every new moon) they ſay this.

† And in the beginnings of your months ye ſhall offer a burnt-offering unto the Lord; two young bullocks and one ram, ſeven lambs of the firſt year without ſpot, and three tenth deals of flour for a meat-offering mingled with oyl, for one bullock, and two tenth deals of flour for a meat-offering mingled with oyl for one ram, and a ſeveral tenth deal of flour, mingled with oyl for a meat-offering, unto one lamb, for a burnt-offering of a ſweet ſavour unto the Lord; and their drink-offerings ſhall be half an hin of wine unto a bullock, and *Oobroſhy had ſhychem.*

* *Numb.* xxviii. 9, 10. † *Numb.* xxviii. 11 to 15.

the

the third part of an hin unto a ram, and a fourth part of an hin unto a lamb; this is the burnt-offering of every month throughout the months of the year; and one kid of the goats, for a ſin-offering unto the Lord, ſhall be offer'd, beſides the continual burnt-offering and his drink-offering.

Izayhoo mekoman. Theſe are the places of offerings in the moſt holy houſe, they were ſacrificed on the north ſide, the ox and the goat on the day of expiation [*yom kipure*] were ſacrificed on the north ſide; and the reception of their blood in the ſerving veſſel was in the north ſide; and this preſerved blood was ſprinkled between the two ſtaves and on the vail, and on the golden altar; the remaining blood was poured on the weſt ſide of the outermoſt altar; and if the blood had not been given there, it would have been no interruption in the ſervice: the oxen which were burnt, and the goats which were burnt, were ſacrificed on the north ſide, and the reception of their blood in a ſerving veſſel was on the north ſide, and the blood preſerved that was ſprinkled on the vail, and on the altar of gold, the remaining blood was poured on the weſt ſide of the outermoſt altar; if it had not been given it had not interrupted, the one and the other were all burnt in the houſe of the aſhes. And the ſin-offerings of the congregation and of a ſingle perſon, theſe are they, the ſin-offering of the congregations,

brought

brought the firſt of the months, and on holy-days were ſacrificed on the north ſide, and the reception of blood into a ſerving veſſel was on the north ſide, and the blood preſerved was put upon the four corners of the altar; as how; he went with the lamb and turned about and came round to the ſouth-eaſt corner, then he went to the north-eaſt corner, then went to the north-weſt corner, and from the weſt to the ſouth again; the remaining blood was poured on the ground ſouth; and they eat within the curtains, remembring the ſervice of prieſthood, with all ſorts of eatables a day and a night till midnight. The ſacrifice moſt holy, her killing was in the north ſide, and the reception of her blood in a ſerving veſſel in the north, and her blood was ſprinkled twice two portions, which are four, and the ſprinkling was ſpread, and they ſkinned the offering and cut it and burnt all in the fires. The peace-offering for the congregation for their ſins, and theſe are the ſins; the ſin of robberies, the ſin of cheating, the ſin of a brazen wench, the ſin of a nazir, and the ſin of leproſy; this ſin-offering was hung up in the north ſide, and the reception of its blood in a ſerving veſſel was in the north, and the blood was ſprinkled twice two portions, which are four, and they eat within the curtains, remembring the ſervice of prieſthood, with all ſorts of eatables, a day and a night, until midnight.

night. The peace-offering and the ram which the nazir brought, are ſlightly holy; their ſacrificing was in any place in the out-houſe, and the ſprinkling of the blood was twice two portions, which are four, and were eaten in any part of the city of *Jeruſalem*, and by any man, with all other eatables, a day and a night, until midnight: That which the prieſts take away from the offerings is like the reſt, only that that which they take away is eat by none but prieſts, and their wives, and their children, and their ſervants. The peace-offering of the ſlightly holyneſs their ſacrificing was in any place in the out-houſe, and this ſprinkling of the blood was twice two portions, which are four, and are eaten any where in the city by any man, with any ſort of eatables, in two days and one night: That which they take away from it is like unto what remains, only that that which is taken away is eaten by the prieſts, their wives, their children, and their ſervants. The firſt-fruits, the tenth parts, and the paſcal lamb, are ſlightly holyneſſes; their ſacrificing may be any where in the out-houſe; and they ſprinkled their blood but once againſt the foundation of the altar: here is an alteration in their being eaten; the firſt-fruits are eaten by the prieſts, and the tenths by any man; and they are eaten in any place of the city, with any eatables, in two days and one

night.

night. The paſcal lamb is not eaten but by night, and but till midnight; and not eaten but by a certain number, and not eaten any way but broiled.

Rabbi Yeſhmoel * ſaith, that the law is preached in thirteen different ways, by concluding the eaſy from the difficult, and from judging between two equalities, from a main text written in one place, and from a main text written in two ſeveral places, from generals and particulars, and from particulars and generals; the general and particular and general, you cannot judge but as a particular of generals; for it muſt be of particulars, and of a particular; for that muſt be from a general, and all things that have been generals, and proceed from generals, to learn and not to learn, anſwer for themſelves, but to learn of the generals anſwers all; and every thing that was in the generals and went to reaſon any other reaſoning not to the purpoſe, is counted eaſy and not difficult, and every thing that was in general and went to judge of a new thing, thou couldſt not anſwer him to generals till the text is turn'd to generals explained, as learning the matter from its circumſtances, and learning the matter from its conclu- *Rabbi Yeſhmoel.*

* *Note*, This paragraph of *Rabbi Yeſhmoel* is juſt the ſame incoherence in the *Hebrew* as it is here in the *Engliſh*.

ſions.

ſions. And ſo it is with two texts that contradict each other, till the third text comes and determines between them.

Weebee tautzon. Let it be will'd from before thee, O Lord our God, and the God of our fathers, that the holy temple may be built now in our days, and give us our ſhare in thy laws.

Here the vails and frontlets are put on in week days, and the following praiſe is ſaid ſtanding.

Baruch ſhay-ammar. Bleſſed is he that ſayed, and the world was made; bleſſed is he, bleſſed is the creator of all beginnings; bleſſed is he for he ſayeth and doeth; bleſſed is he for he commandeth and performeth; bleſſed is he for he hath compaſſion on the earth; bleſſed is he for he hath compaſſion on the creatures; bleſſed is he for he rewardeth with good wages thoſe who fear him; bleſſed is he for he lives for ever, and ſubſiſteth everlaſting; bleſſed is he for he relieveth and preſerveth; bleſſed is his name; bleſſed art thou, O Lord our God, king of the world, the ſtrong God, the father who is compaſſionate, who is praiſed in the mouths of his people, praiſed and beautified with the tongues of his righteous people, and of his ſervants, and with the ſongs of *David* thy ſervant we will praiſe thee,

O Lord our God, with praiſes and with ſingings, we will magnify thee, and we will praiſe thee, and we will beautify thee, and we will crown thee king, and we will remember thy name, our king, our God, the only one living throughout all worlds, king, praiſed and beautified, everlaſting is his great name; bleſſed art thou, O Lord, king, applauded with praiſes.

Here they ſit down again.

* GIve praiſe unto the Lord, call upon his name, make known his deeds among his people; ſing unto him, ſing pſalms unto him, talk you of all his wondrous works: Glory ye in his holy name, let the hearts of them rejoyce that ſeek the Lord; ſeek the Lord and his ſtrength, ſeek his face continually; remember his marvellous works that he hath done, his wonders, and the judgments of his mouth, O ye ſeed of *Iſrael* his ſervant, ye children of *Jacob* his choſen ones. He is the Lord our God, his judgments are in all the earth; be ye mindful always of his covenant, the word which he commanded to a thouſand generations; even of the covenant which he made with *Abraham*, and of his oath unto *Iſaac*, and hath confirmed the ſame to *Jacob*; for a law, and to *Iſrael* for an ever- *Howdoo Ladonoy Kirroo.*

* 1 *Chron.* xvi. 8 to 36.

laſting covenant; ſaying, Unto thee will I give the land of *Canaan*, the lot of your inheritance. When ye were but few, even a few, and ſtrangers in it, and when they went from nation to nation, and from one kingdom to another people, he ſuffer'd no man to do them wrong, yea he reproved kings for their ſakes, ſaying, Touch not mine anointed, and do my prophets no harm. Sing unto the Lord all the earth, ſhew forth from day to day his ſalvation; declare his glory among the heathens, his marvellous works among all nations; for great is the Lord, and greatly to be praiſed, and he is to be feared above all gods; for all the gods of the people are idols, but the Lord made the heavens: Glory and honour are in his preſence, ſtrength and gladneſs are in his place: Give unto the Lord ye kindreds of the people, give unto the Lord glory and ſtrength; give unto the Lord the glory due unto his name, bring an offering and come before him; worſhip the Lord in the beauty of holyneſs, fear before him all the earth; the world alſo ſhall be ſtable that it be not moved: let the heavens be glad, and let the earth rejoyce, and let man ſay, among the nations the Lord reigneth: let the ſea roar, and the fulneſs thereof, let the fields rejoyce and all that is therein; then ſhall the trees of the wood ſing out at the preſence of the Lord, becauſe he cometh to judge

judge the earth: O give thanks to the Lord, for his mercy endureth for ever, and and ſay ye, ſave us, O God of our ſalvation, and gather us together, and deliver ns from the heathen, that we may give thanks to thy holy name, and glory in thy praiſe; bleſſed be the Lord God of *Iſrael*, for ever and ever, and all the people ſaid *amen*, and praiſed the Lord. Exalt ye the Lord our God, and worſhip at his foot-ſtool for he is holy; exalt ye the Lord our God; and humble yourſelves to the mountain of his holyneſs; for the Lord our God is holy, and he is merciful to forgive us our ſins, and not to deſtroy us, and he will again take away his anger, and not awaken his wrath: Thou O Lord God, let not thy mercy depart from me, thy favour and thy righteouſneſs have conſtantly upheld me; remember me, O Lord, with thy compaſſion, for thy mercies are for ever: Give ſtrength unto the Lord, his pride is in *Iſrael*, and his ſtrong forteſs is in the heavens: O God, fearful in thy ſanctuaries; he is the ſtrong God of *Iſrael*, he giveth ſtrength and fortitude to the people, bleſſed is the Lord God. O Lord God, to whom vengeance belongeth, liſt up thyſelf thou judge of the earth, render a reward to the proud; to God is the ſalvation of his people, thy bleſſings are for ever: The God of hoſts is with us, and the God of *Jacob* is our protector for ever. O God of hoſts, happy is

the man that truſts in thee: O Lord God help us, and anſwer us, O king, in the day that we call upon thee: O help thy people, and bleſs thine inheritance, to raiſe and exalt them for ever: Our ſouls do hope to God our helper and he is our ſhield; for in him our hearts rejoyce, and on his holy name we depend; be thy mercy to us, O Lord, as our hopes are in thee; ſhew us, O Lord, thy mercy, and give us thy aſſiſtance; riſe to our help, and relieve us for the ſake of thy mercy: I am God thy God, that hath brought thee up out of the land of *Egypt*, extend thy mouth and I will fill it: Happy is that people that is in ſuch caſe; happy is that people whoſe God is the Lord; and I will truſt to thy mercy; my heart ſhall rejoyce in thy ſalvation; I will ſing unto the Lord for he hath rewarded me.

This is ſaid only in the week-days.

A pſalm of praiſe.

Mizmur lytodo. * MAke a joyful noiſe unto the Lord, all ye lands, ſerve the Lord with gladneſs, come before him with ſinging; know ye that the Lord he is God, he hath made us, and we are his people and the ſheep of his paſture; enter into his gates

* *Pſalm* c.

with

with thankſgiving, and into his courts with praiſe, be thankful unto him and bleſs his name; for the Lord is good, his mercy is everlaſting, and his truth endureth from generation to generation for ever.

This is ſaid on the Sabbath and other holy-days.

To the chief muſician, a pſalm of David.

* THE heavens declare the glory of God, and the firmament ſheweth his handy works; day unto day uttereth ſpeech, and night unto night ſheweth knowledge: there is no ſpeech nor language where their voice is not heard; their line is gone out through all the earth, and their words to the end of the world: in them hath he ſet a tabernacle for the ſun, which is as a bridegroom coming out of his chamber, and rejoyceth as a ſtrong man to run a race: his going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the ſoul; the teſtimony of the Lord is ſure, making wiſe the ſimple: the ſtatutes of the Lord are right, rejoycing the heart; the commandment of the Lord is pure, enlightning the *Lomnatzyak.*

* *Pſalm* xix.

eyes: the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether: more to be deſired are they than gold, yea than much fine gold; ſweeter alſo than honey and the honey-comb. Moreover, by them is thy ſervant warned, and in keeping of them there is great reward: Who can underſtand his errors? cleanſe thou me from ſecret faults: keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me; then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion. Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O Lord my ſtrength and my redeemer.

A pſalm of David, *when he changed his behaviour before* Abimelech, *who drove him away and he departed.*

Ly Dauvid by Shanotow.

I Will bleſs the Lord at all Times, his praiſe ſhall continually be in my mouth; my ſoul ſhall make her boaſt in the Lord; the humble ſhall hear thereof and be glad. O magnify the Lord with me, and let us exalt his name together: I ſought the Lord, and he heard me, and deliver'd me from all my fear: they look-ed unto him and were lighten'd, and their

* *Pſalm* xxxiv.

faces

faces were not aſhamed. This poor man cried, and the Lord heard him, and ſaved him out of all his troubles: the Angel of the Lord encampeth round about them that fear him, and delivereth them. O taſte and ſee that the Lord is good; bleſſed is the man that truſteth in him: O fear the Lord, ye his ſaints, for there is no want to them that fear him. The young lions do lack, and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing. Come ye children hearken unto me; I will teach you the fear of the Lord, what man is he that deſireth life and loveth many days that he may ſee good? Keep thy tongue from evil, and thy lips from ſpeaking guile. Depart from evil and do good, ſeek peace and purſue it; the eyes of the Lord are upon the righteous, and his ears are open to their cry. The face of the Lord is againſt them that do evil, to cut off the remembrance of them from the earth: the righteous cry, and the Lord heareth, and delivereth them out of all their troubles: the Lord is nigh unto them that are of a broken heart, and ſaveth ſuch as be of a contrite ſpirit: many are the afflictions of the righteous, but the Lord delivereth him out of them all; he keepeth all his bones; not one of them is broken. Evil ſhall ſlay the wicked, and they that hate the righteous ſhall be deſolate: the Lord redeemeth the ſoul of his ſervants,

vants, and none of them that truſt in him ſhall be deſolate.

A prayer of Moſes *the man of God.*

Tephila Lymoſhay.

* LOrd, thou haſt been our dwelling-place in all generations; before the mountains were brought forth, or ever thou hadſt formed the earth and the world, even from everlaſting to everlaſting, thou art God: thou turneſt man to deſtruction, and ſayeſt, return ye children of men; for a thouſand years in thy ſight are but as yeſterday, when it is paſt, and as a watch in the night: thou carrieſt them away as with a flood, they are as a ſleep; in the morning they are like graſs which groweth up; in the morning it flouriſheth and groweth up; in the evening it is cut down and withereth; for we are conſumed by thine anger, and by thy wrath are we troubled: thou haſt ſet our iniquities before thee, our ſecret ſins in the light of thy countenace; for all our days are paſſed away in thy wrath, we ſpend our years as a tale that is told: the days of our years are threeſcore years and ten; and if by reaſon of ſtrength they be fourſcore years, yet is their ſtrength labour and ſorrow, for it is ſoon cut off, and we flie away: Who knoweth the power of thine anger? even according to thy fear, ſo is thy wrath: ſo teach us to number our

* *Pſalm* xc.

days,

days, that we may apply our hearts unto wiſdom. Return, O Lord, how long? and let it repent thee concerning thy ſervants. O ſatisfy us early with thy mercy, that we may rejoyce and be glad all our days: make us glad according to the days wherein thou haſt afflicted us, and the years wherein we have ſeen evil: let thy work appear unto thy ſervants, and thy glory unto their children.

* AND let the beauty of the Lord our God be upon us, and eſtabliſh thou the work of our hands upon us, yea, the work of our hands, eſtabliſh thou it. † He that dwelleth in the ſecret place of the moſt high, ſhall abide under the ſhadow of the almighty: I will ſay of the Lord, he is my refuge, and my fortreſs; my God, in him will I truſt. Surely he ſhall deliver thee from the ſnare of the fowler, and from the noiſome peſtilence; he ſhall cover thee with his feathers, and under his wings ſhalt thou truſt; his truth ſhall be thy ſhield and buckler: thou ſhalt not be afraid for the terrour by night, nor for the arrow that flieth by day; nor for the peſtilence that walketh in darkneſs, nor for the deſtruction that waſteth at noon-day: a thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand,

Weehee noam.

* *Pſalm* xc. 17. † *Pſalm* xci.

but

but it ſhall not come nigh thee: only with thine eyes ſhalt thou behold and ſee the reward of the wicked; becauſe thou haſt made the Lord which is my refuge, even the moſt high, thy habitation; there ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling; for he ſhall give his angels charge over thee, to keep thee in all thy ways: they ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone. Thou ſhalt tread upon the lion and adder; the young lion and the dragon ſhalt thou trample under feet: becauſe he hath ſet his love upon me, therefore will I deliver him; I will ſet him on high becauſe he hath known my name: he ſhall call upon me, and I will anſwer him; I will be with him in trouble, I will deliver him, and honour him: with long life will I ſatisfy him, and ſhew him my ſalvation.

Halelujah. * PRaiſe ye the Lord, praiſe ye the name of the Lord, praiſe him, O ye ſervants of the Lord; ye that ſtand in the houſe of the Lord, in the courts of the houſe of our God; praiſe ye the Lord, for the Lord is good; ſing praiſes unto his name, for it is pleaſant: for the Lord hath choſen *Jacob* unto himſelf, and *Iſrael* for his peculiar treaſure. For I know

* *Pſalm* CXXXV.

that

that the Lord is great, and that our Lord is above all gods. Whatſoever the Lord pleaſed, that did he in heaven and earth, in the ſeas and all deep places; he cauſed the vapours to aſcend from the ends of the earth, he maketh lightning for the rain, he bringeth the winds out of his treaſuries; who ſmote the firſt-born of *Egypt*, both of man and beaſt; who ſent tokens and wonders into the midſt of thee, O *Egypt*, upon *Pharaoh*, and upon all his ſervants; who ſmote great nations, and ſlew mighty kings: *Sihon* king of the *Amorites*, and *Og* king of *Baſhan*, and all the kingdoms of *Canaan*; and gave their land for an heritage, an heritage unto *Iſrael* his people. Thy name, O Lord, endureth for ever, and thy memorial, O Lord, throughout all generations; for the Lord will judge his people, and he will repent himſelf concerning his ſervants: the idols of the heathen are ſilver and gold, the work of mens hands; they have mouths, but they ſpeak not; eyes have they, but they ſee not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them; ſo is every one that truſteth in them. Bleſs the Lord, O houſe of *Iſrael*; bleſs the Lord, O houſe of *Aaron*: bleſs the Lord, O houſe of *Levi*; ye that fear the Lord, bleſs the Lord. Bleſſed be the

Lord

Lord out of *Zion*, which dwelleth in *Jeruſalem*, praiſe ye the Lord.

Hodoo Ladonay Keetof.

* O Give thanks unto the Lord, for he is good; for his mercy endureth for ever.

O give thanks unto the God of gods; for his mercy endureth for ever.

O give thanks to the Lord of lords; for his mercy endureth for ever.

To him who alone doth great wonders; for his mercy endureth for ever.

To him that by wiſdom made the heavens; for his mercy endureth for ever.

To him that ſtretched out the earth above the waters; for his mercy endureth for ever.

To him that made great lights; for his mercy endureth for ever.

The ſun to rule by day; for his mercy endureth for ever.

The moon and ſtars to rule by night; for his mercy endureth for ever.

To him that ſmote *Egypt* in their firſtborn; for his mercy endureth for ever.

And brought out *Iſrael* from among them; for his mercy endureth for ever.

With a ſtrong hand, and with a ſtreched out arm; for his mercy endureth for ever.

To him which divided the red ſea into parts; for his mercy endureth for ever.

* *Pſal.* cxxxvi.

And

And made *Iſrael* to paſs through the midſt of it; for his mercy endureth for ever.

But overthrew *Pharaoh* and his hoſt in the red ſea; for his mercy endureth for ever.

To him which led his people through the wilderneſs; for his mercy endureth for ever.

To him which ſmote great kings; for his mercy endureth for ever.

And ſlew famous kings; for his mercy endureth for ever.

Sihon king of the *Amorites*; for his mercy endureth for ever,

And *Og* the king of *Baſhan*; for his mercy endureth for ever.

And gave their land for an heritage; for his mercy endureth for ever.

Even an heritage unto *Iſrael* his ſervant; for his mercy endureth for ever.

Who remembred us in our low eſtate; for his mercy endureth for ever.

And hath redeemed us from our enemies; for his mercy endureth for ever.

Who giveth food to all fleſh; for his mercy endureth for ever.

O give thanks unto the God of heaven; for his mercy endureth for ever.

Raunynoo tzaudekim * REjoyce in the Lord, O ye righteous; for praiſe is comely for the upright; praiſe the Lord with harp, ſing unto him with the pſaltery, and an inſtrument of ten ſtrings; ſing unto him a new ſong, play ſkilfully with a loud noiſe; for the word of the Lord is right, and all his works are done in truth; he loveth righteouſneſs and judgment; the earth is full of the goodneſs of the Lord: by the word of the Lord were the heavens made, and all the hoſt of them by the breath of his mouth; he gathereth the waters of the ſea together, as an heap, he layeth up the depth in ſtore-houſes: let all the earth fear the Lord, let all the inhabitants of the world ſtand in awe of him; for he ſpake and it was done, he commanded and it ſtood faſt; the Lord bringeth the counſel of the heathen to nought, he maketh the devices of the people of none effect; the counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations. Bleſſed is the nation whoſe God is the Lord, and the people whom he hath choſen for his own inheritance: the Lord looketh from heaven, he beholdeth all the ſons of men: from the place of his habitation he looketh upon all the inhabitants of the earth; he faſhioneth their hearts alike, he conſidereth all their works; there is no king ſaved by the multitude of an hoſt, a

* *Pſalm* xxxiii.

mighty

mighty man is not deliver'd by much ſtrength: an horſe is a vain thing for ſafety, neither ſhall he deliver any by his great ſtrength: behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their ſoul from death, and to keep them alive in famine: our ſoul waiteth for the Lord, he is our help and our ſhield, for our heart ſhall rejoyce in him, becauſe we have truſted in his holy name; let thy mercy, O Lord, be upon us, according as we hope in thee.

A pſalm or ſong for the Sabbath-day.

* IT is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy name, O moſt high: to ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs every night; upon an inſtrument of ten ſtrings, and upon the pſaltery; upon the harp with a ſolemn ſound; for thou, Lord, haſt made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutiſh man knoweth not, neither doth a fool underſtand this: when the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh; it is that they

Mizmur lyum haw ſhawbaſs.

* *Pſalm* xcii.

ſhall

ſhall be deſtroy'd for ever: but thou, O Lord art moſt high for evermore; for lo, thine enemies, O Lord, for lo, thine enemies ſhall periſh; all the workers of iniquity ſhall be ſcattered: but my horn ſhalt thou exalt like the horn of an unicorn; I ſhall be anointed with freſh oyl; mine eye alſo ſhall ſee my deſire on mine enemies; and mine ears ſhall hear my deſire of the wicked that riſe up againſt me: the righteous ſhall flouriſh like the palm-tree; he ſhall grow like a cedar in *Lebanon*: thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God: they ſhall ſtill bring forth fruit in old age, they ſhall be fat and flouriſhing; to ſhew that the Lord is upright, he is my rock, and there is no unrighteouſneſs in him.

Adonai molabh.

*THE Lord reigneth, he is clothed with majeſty, the Lord is clothed with ſtrength, wherewith he hath girded himſelf; the world alſo is ſtabliſhed that it cannot be moved. Thy throne is eſtabliſhed of old; thou art from everlaſting. The flouds have lifted up, O Lord, the flouds have lifted up their voice; the flouds lift up their waves. The Lord on high is mightier than the noiſe of many waters, yea, than the mighty waves of the

* *Pſalm* xciii.

ſea.

ſea. Thy teſtimonies are very ſure; holineſs becometh thine houſe, O Lord, for ever.

Here beginneth the prayers of the week-days again.

THE glory of the Lord ſhall be for ever, the Lord ſhall rejoyce in his works, the name of the Lord ſhall be bleſſed now and for ever, from the riſing of the ſun to its going down, ſhall the name of *Adonai* be exalted, he is mighty above all nations, our Lord, and his glory above the heavens, God thy name is for ever. O Lord thou art remembred from generation to generation; the Lord did eſtabliſh his throne in heaven and commandeth as king over all kingdoms; the heavens ſhall be joyful and the earth ſhall rejoyce, and the people ſhall ſay God reigneth, the Lord is king, the Lord hath govern'd king, and the Lord ſhall be king for ever and ever. O Lord king everlaſting thou haſt made the heathens looſe their land, the * Lord breaketh the counſel of the heathen, and bringeth to nought the devices of the people, many are the thoughts in the heart of man, but the wiſdom of the Lord is ſteadfaſt, † the counſel of the Lord ſhall ſtand for ever and the thoughts of his heart through- *Rehee Cabod.*

* *Pſalm.* xxxiii. 10. † *Pſalm.* xxxiii. 11.

out all ages; for he ſpake, and it was done, he commanded, and it ſtood fulfill'd; the Lord choſe in *Jeruſalem* a dwelling, and made choice of *Jacob* to himſelf, and *Iſrael* to be his treaſure, for the Lord hath not left his people nor abandoned his inheritance, and he is compaſſionate, he ſhall forgive us our ſins, and not deſtroy us, and take away his anger and not awaken his wrath; the Lord God our king ſhall ſave us, and he ſhall anſwer us on the day we call on him.

Aſhry. * Bleſſed are they that remain in thy houſe, they will be ſtill praiſing thee *Selah.* † Happy is that people that is in ſuch caſe, happy is the people whoſe God is the Lord.

Tyhillau ly Dauvid.

David's *pſalm of praiſe.*

§ I Will extol thee, my God, O king, and I will bleſs thy name for ever and ever; every day will I bleſs thee, and I will praiſe thy name for ever and ever: great is the Lord, and greatly to be praiſed, and his greatneſs is unſearchable: one generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts: I will ſpeak of the glorious honour of thy majeſty, and of thy wondrous works; and men ſhall ſpeak of the might of thy terrible acts, and

* *Pſalm* lxxxiv. 4. † *Pſalm* cxliv. 15. § *Pſalm* cxlv.

I will declare thy greatneſs: they ſhall abundantly utter the memory of thy great goodneſs and ſhall ſing of thy righteouſneſs: the Lord is gracious and full of compaſſion, ſlow to anger and of great mercy: the Lord is good to all, and his tender mercies are over all his works; all thy works ſhall praiſe thee, O Lord, and thy ſaints ſhall bleſs thee; they ſhall ſpeak of the glory of thy kingdom and talk of thy power; to make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom: thy kingdom is an everlaſting kingdom, and thy dominion endureth throughout all generations: the Lord upholdeth all that fall, and raiſeth up all thoſe that are bowed down: the eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon: thou openeſt thy hand, and ſatisfieſt the deſire of every living thing: the Lord is righteous in all his ways, and holy in all his works: the Lord is nigh unto all them that call upon him, to all that call upon him in truth: he will fulfil the deſire of them that fear him; he alſo will hear their cry, and will ſave them: The Lord preſerveth all them that love him; but all the wicked will he deſtroy: my mouth ſhall ſpeak the praiſe of the Lord, and let all fleſh bleſs his holy name for ever and ever, and we will bleſs God for ever and ever, Halelujah.

1ſt *Hallelujah.*

* PRaiſe ye the Lord, praiſe the Lord, O my ſoul; while I live will I praiſe the Lord, I will ſing praiſes unto my God, while I have any being: put not your truſt in princes, nor in the ſon of man, in whom there is no help: his breath goeth forth, he returneth to his earth; in that very day his thoughts periſh: happy is he that hath the God of *Jacob* for his help, whoſe hope is in the Lord his God; which made heaven and earth, the ſea, and all that therein is; which keepeth truth for ever; which executeth judgment for the oppreſſed, which giveth food to the hungry; the Lord looſeth the priſoners; the Lord openeth the eyes of the blind: the Lord raiſeth them that are bowed down; the Lord loveth the righteous: the Lord preſerveth the ſtrangers, he relieveth the fatherleſs and widow; but the way of the wicked he turneth upſide down: the Lord ſhall reign for ever, even thy God, O *Zion*, unto all generations: praiſe ye the Lord.

2d *Hallelujah.*

† PRaiſe ye the Lord: for it is good to ſing praiſes unto God; for it is pleaſant, and praiſe is comely. The Lord doth build up *Jeruſalem*; he gathereth together the outcaſt of *Iſrael*. He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the ſtars; he call-

* *Pſalm* cxlvi. † *Pſalm* cxlvii.

eth

eth them all by their names: great is our Lord, and of great power; his underſtanding is infinite: the Lord lifteth up the meek: he caſteth the wicked down to the ground. Sing unto the Lord with thankſgiving; ſing praiſe upon the harp unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains. He giveth to the beaſt his food, and to the young ravens which cry: he delighteth not in the ſtrength of the horſe; he taketh not pleaſure in the legs of a man: the Lord taketh pleaſure in them that fear him, in thoſe that hope in his name: praiſe the Lord, O *Jeruſalem*; praiſe thy God, O *Zion*: for he hath ſtrengthened the bars of thy gates; he hath bleſſed thy children within thee: he maketh peace in thy borders, and filleth thee with the fineſt of the wheat: he ſendeth forth his commandment upon earth; his word runneth very ſwiftly. He giveth ſnow like wool; he ſcattereth the hoar froſt like aſhes: he caſteth forth his ice like morſels; who can ſtand before his cold? he ſendeth out his word, and melteth them; he cauſeth his wind to blow, and the waters to flow: he ſheweth his word unto *Jacob*, and his ſtatutes and his judgments unto *Iſrael*: he hath not dealt ſo with any nation; and as for his judgments, they have not known them: praiſe ye the Lord.

3d *Halelujah.*

* PRaiſe ye the Lord: praiſe ye the Lord from the heavens; praiſe him in the heights. Praiſe ye him all his angels; praiſe ye him all his hoſts. Praiſe ye him ſun and moon; praiſe him all ye ſtars of light. Praiſe him ye heaven of heavens, and ye waters that be above the heavens. Let them praiſe the name of the Lord; for he commanded, and they were created: he hath alſo ſtabliſhed them for ever and ever; he hath made a decree which ſhall not paſs. Praiſe the Lord from the earth, ye dragons and all deeps. Fire and hail, ſnow and vapour, ſtormy wind fulfilling his word; mountains and all hills, fruitful trees and all cedars; beaſts and all cattle, creeping things and flying fowl; kings of the earth, and all people; princes and all judges of the earth: both young men and maidens, old men and children; let them praiſe the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven: he alſo exalteth the horn of his people, the praiſe of all his ſaints; even of his children of *Iſrael*, a people near unto him; praiſe ye the Lord.

4th *Halelujah.*

† PRaiſe ye the Lord: ſing unto the Lord a new ſong, and his praiſe in the congregation of ſaints. Let *Iſrael* re-

* *Pſalm* cxlviii. † *Pſalm* cxlix.

joyce

joyce in him that made him: let the children of *Zion* be joyful in their king: let them praiſe his name in the dance; let them ſing praiſes unto him with the timbrel and harp: for the Lord taketh pleaſure in his people; he will beautify the meek with ſalvation: let the ſaints be joyful in glory; let them ſing aloud upon their beds: let the high praiſes of God be in their mouth, and a two-edged ſword in their hand; to execute vengeance upon the heathen, and puniſhments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all his ſaints. Praiſe ye the Lord.

* PRaiſe ye the Lord: praiſe God in his ſanctuary; praiſe him in the firmament of his power: praiſe him for his mighty acts; praiſe him according to his excellent greatneſs: praiſe him with the ſound of the trumpet; praiſe him with the pſaltery and harp: praiſe him with the timbrel and dance; praiſe him with ſtringed inſtruments, and organs: praiſe him upon the loud cymbals; praiſe him upon the high-ſounding cymbals. Let every thing that hath breath praiſe the Lord: let every thing that hath breath praiſe the Lord: praiſe ye the Lord. 5th *Hallujah.*

* *Pſalm* cl.

Bauruch adonai lyolem amen wyaumen. Bleſſed is *Adonai*, for ever and ever, *amen*, *amen*. Bleſſed is the Lord of *Zion*, that reſteth in *Jeruſalem*, *Halelujah*. Bleſſed is *Adonai*, my God the God of *Iſrael*, who alone worketh great wonders; and bleſſed is the glory of his name for ever; and the whole earth ſhall be filled with his glory, *amen*, *amen*.

Here they ſtand and pray.

Wyworech Dauvid. * AND *David* bleſſed the Lord, in the preſence of the whole congregation; and *David* ſaid, Bleſſed be thou, Lord God of *Iſrael* our father, for ever and ever. Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty; for all that is in the heaven and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all: both riches and honour come of thee, and thou reigneſt over all, and in thine hand is power and might, and in thine hand it is to make great, and to give ſtrength unto all: now therefore, our God, we thank thee and praiſe thy glorious name. † Thou, even thou art Lord alone, thou haſt made heaven, the heaven of heavens, with all their hoſt, the earth and all things that are therein, the ſeas and all that is therein, and

* 1 *Chron.* xxix. 10. † *Nehemiah* ix. 6.

thou

thou preſerveſt them all, and the hoſt of heaven worſhippeth thee. Thou art the Lord the God, who didſt chooſe *Abram*, and broughteſt him forth our of *Ur* of the *Chaldees*, and gaveſt him the name of *Abraham*, and foundeſt his heart faithful before thee, [*Here they ſit down again and pray.*]

And thou madeſt a covenant with him, to give the land of the *Canaanites*, the *Hittites*, the *Amorites*, and the *Perizzites*, and the *Jebuſites*, and the *Girgaſhites*; to give it, I ſay, to his ſeed, and haſt performed thy words, for thou art righteous; and thou didſt ſee the affliction of our fathers in *Egypt*, and heardeſt their cry by the red ſea: and ſhewedſt ſigns and wonders upon *Pharaoh*, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them; ſo didſt thou get thee a name, as it is this day. And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land, and their perſecutors thou threweſt into the deep, as a ſtone into the mighty waters. *Wycboruth.*

* THus the Lord ſaved *Iſrael* that day out of the hand of the *Egyptians*, and *Iſrael* ſaw the *Egyptians* dead upon the ſea-ſhore. And *Iſrael* ſaw that great *The Shaw.*

* *Exod.* xiv. 30.

work

work the Lord did upon the *Egyptians*; and the people feared the Lord, and believed the Lord, and his ſervant *Moſes*.

Or *Yauſher.* Then ſang *Moſes* and the children of *Iſrael* this ſong unto the Lord, and ſpake, ſaying, I will ſing unto the Lord, for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea: the Lord is my ſtrength and ſong, and he is become my ſalvation; he is my God, and I will prepare him an habitation; my fathers God, and I will exalt him: the Lord is a man of war; the Lord is his name: *Pharaoh*'s chariots and his hoſt hath he caſt into the ſea; his choſen captains alſo are drowned in the red ſea. The depths have covered them; they ſank into the bottom as a ſtone: thy right hand O Lord, is become glorious in power; thy right hand, O Lord, hath daſhed in pieces the enemy: and in the greatneſs of thine exellency thou haſt overthrown them that roſe up againſt thee; thou ſenteſt forth thy wrath, which conſumed them as ſtubble. And with the blaſt of thy noſtrils the waters were gathered together; the floods ſtood upright as an heap, and the depths were congealed in the heart of the ſea: the enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil; my luſt ſhall be ſatisfied upon them, I will draw my ſword, my hand ſhall deſtroy them: thou didſt blow with thy wind, the ſea covered them; they ſank

as

as lead in the mighty waters. Who is like unto thee, O Lord, amongſt the gods? who is like thee, glorious in holineſs, fearful in praiſes, doing wonders? thou ſtretchedſt out thy right hand, the earth ſwallowed them: thou in thy mercy haſt led forth the people which thou haſt redeemed; thou haſt guided them in thy ſtrength unto thy holy habitation: the people ſhall hear, and be afraid; ſorrow ſhall take hold on the inhabitants of *Paleſtina*. Then the dukes of *Edom* ſhall be amazed, the mighty men of *Moab*, trembling ſhall take hold upon them: all the inhabitants of *Canaan* ſhall melt away. Fear and dread ſhall fall upon them, by the greatneſs of thine arm they ſhall be as ſtill as a ſtone; till thy people paſs over, O Lord, till the people paſs over, which thou haſt purchaſed. Thou ſhalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou haſt made for thee to dwell in; in the ſanctuary, O Lord, which thy hands hath eſtabliſhed: the Lord ſhall reign for ever and ever; the Lord ſhall reign for ever and ever. For unto the Lord is the kingdom, and he ſhall command over the nations and they ſhall come up thoſe that were ſaved in mount *Sion* to judge the mount *Eſau*, and the kingdom ſhall be unto the Lord, and the Lord ſhall be a king over all the land; and on that ſame day the Lord God ſhall be

be one, and his name but one, and in thy law it is written ſo, ſaying, * Hear O *Iſrael*, the Lord our God is one Lord.

This prayer is ſaid louder then the reſt, and ſtanding.

Note, *on the Sabbath and other holy days they do not ſay this but begin* † Niſhmath.

Yiſhtaw-boch. Thy name ſhall be praiſed for ever, our king, the God, the king, the great and the holy in heaven and on earth; for unto thee it is becoming, O Lord our God, and the God of our fathers. Canticles and praiſes, applaudings and ſongs of pſaltery, ſtrength, and power, victory, greatneſs, and mightyneſs, exaltings, glory, and kingdoms, bleſſings, and majeſty, now and for ever. Bleſſed art thou, O Lord God, king, greatly to be praiſed; God of majeſty, Lord of all the wonderful works; who delighteth in ſongs and ſingings of pſaltery, O king, ſtrong God, who liveth everlaſtingly.

Here the reader of the ſynagogue, who ſtands always juſt before the holy arch which contains Moſes's *law, boweth down, and with a melodious voice ſaith,*

Barchue. Bleſs ye the Lord, who is bleſſed.

* *Deut.* vi. 4. † See Index.

And

And the congregation anſwer loud.

Bleſſed is the Lord, who is bleſſed for ever and ever.

Here they all ſit down again, and ſay,

Bleſſed art thou, O Lord our God, king of the world; who hath formed the light, and created the darkneſs, creator of peace and all things elſe. *Yotzar or.*

He giveth light to the earth and the dwellers thereon; with his compaſſion, and in his goodneſs, he reneweth every day conſtantly the works created in the beginning: how great are thy works, O Lord? thou haſt made them all with wiſdom, the earth is filled with what thou haſt created. O the king that is exalted alone from that time, he that is praiſed, and he that is glorified, and he that is honoured from the days of the world, God of the world, in thy great compaſſion have compaſſion over us; the Lord of our ſtrength, the Rock of our defence, the buckler of our ſalvation; thou high defence to us: O ſtrong God, the bleſſed greatly knowing, he prepared and brought to bear the brightneſs of the ſun, and through his goodneſs created it in honour to his name; he hath given light throughout all his ſtrong corners, his hoſts are holy, they exalt the almighty, con- *Haumyer lyauretz.*

conſtantly relating the glory of the ſtrong God and his holineſs.

Tisborach. He ſhall be bleſſed, the Lord our God, for the praiſe of the works of thy hand, and for the ſake of the lights which thou haſt kindled, thou ſhalt be glorified *Selah.*

Tisborach tzurynoo. He ſhall be bleſſed, our creator, our king, and our redeemer, the creator of holyneſs, praiſed ſhall be thy name for ever, O our king; he hath created ſervants, and his ſervants all ſtand in the height of the world, and they all hear with fear the voice of the words of the living God, and the king of the world.

Kulem ay hoovim. They are all lovely, they are all fair, they are all powerful, and they all perform with care and with fear the will of their maker: and they all open their mouths with holyneſs, and with cleanlineſs, and with ſinging, and with pſaltery ſongs; and they bleſs, and they praiſe, and they extol, and they ſtrengthen, and they make holy, and they make king the name of the ſtrong God, the great, the powerful, and the tremendous king, holy is he. And they all receive their charge belonging to the kingdom of heaven one from the other, and they give leave one to the other.

Lyhocdiſh. * To ſanctify their former with a ſpirit of eaſe, with pure lips, and with an agree-

* This is called the *Keduſha*, and all riſe here and ſtand; and on holy-days the reader ſings the *Keduſha*.

able

able holyneſs, they as one anſwer and ſay with a devotion of fear;

* Holy, holy, holy, O Lord of Hoſts, the whole earth is full of his glory.

When the reader has pronounced the Keduſha *with a loud voice, the congregation here anſwer.*

Bleſſed is the glory of the Lord in his ſanctuary.

After they have anſwered, they ſit down again.

TO the bleſſed and ſtrong God, come- lyneſs ſhall be given, to the king the ſtrong God, who liveth and ſubſiſteth, pſaltery ſongs ſhall be read, and praiſes ſhall be heard, for he alone is the author of mightineſs, the worker of what is new, the chief in wars, the cementer of righteouſneſs, the ſpringing out of ſalvation, the creator of healings, the tremendous in praiſes, the Lord of wonders, who by his goodneſs reneweth daily and conſtantly the work of the beginning, † as it is ſaid of the maker of the great lights, whoſe mercy continueth for ever. *Loel bauruch.*

* *Iſaiah* vi. 3. † *Pſalm* cxxxvi. 7.

The

The following the reader ſays louder than the congregation, and on holy days he ſings it.

Or chodoſh. A New light ſhalt thou kindle in *Zion*, and let us enjoy ſoon of its light; bleſſed art thou, O Lord, the creator of the lights.

Abba Rauba. Thou haſt loved us greatly, O Lord our God, with great compaſſion, and thou haſt remains of compaſſion for us, O our father and our king, for the ſake of our fathers that truſted in thee, and thou haſt taught them the ſtatutes of life, ſo ſhalt thou favour us and ſhalt teach us, O our father, thou compaſſionate father that compaſſionateth, have compaſſion over us, and give it into our hearts to judge and to underſtand, to hear and to learn and to teach further, to keep and to obſerve and to perform all the words of the learning of thy law with love.

Wyhoer Inynoo. And enlighten our eyes in thy law, and join our hearts to thy commandments, and unite our hearts to love and to fear thy name, and let us not be made aſhamed for ever and ever; for in thy holy name, the great and the fearful, we put our truſt, we will be glad and rejoyce in thy ſalvation, and thou ſhalt bring us in peace from the four corners of the earth, and ſhalt lead us upright to our land

land, for a ſtrong God that worketh ſalvation thou art, and thou haſt choſen us from among all people and languages.

Here on holy days the reader ſings the following.

AND thou ſhalt put us near to thy great name, *Selah*, for ever, with truth: to give praiſe unto thee, and to unite unto thee ſolely with love, bleſſed art thou, O Lord, that hath choſen out his people of *Iſrael* with love. *Wykeyraub taunoo.*

Here they all ſhut their eyes, and ſay with a loud voice the following line.

*HEar O *Iſrael*, the Lord our God is one Lord. The *ſhemau Iſrael*

Bleſſed be the name of his glorious kingdom for ever and ever. *Bauruch ſhem cabod*

† And thou ſhalt love the Lord thy God, with all thine heart, and with all thy ſoul, and with all thy might; and theſe words which I command thee this day ſhall be in thine heart, and thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up; and thou *Wyohaufto*

* *Deut.* vi. 4. † *Deut.* vi. 5 to 9.

ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes, and thou ſhalt write them upon the poſts of thy houſe, and on thy gates.

Wehaya im Shomoua.

* And it ſhall come to paſs if you ſhall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to ſerve him with all your heart and with all your ſoul, that I will give you the rain of your land in his due ſeaſon, the firſt rain and the latter rain that thou mayſt gather in thy corn, and thy wine, and thine oyl, and I will ſend graſs in thy fields for thy cattle, that thou mayſt eat and be full, take heed to yourſelves that your heart be not deceived, and ye turn aſide and ſerve other gods and worſhip them, and then the Lord's wrath be kindled againſt you, and he ſhut up the heaven that there be no rain, and that the land yield not her fruit, and leſt ye periſh quickly from off the good land, which the Lord giveth you, therefore ſhall ye lay up theſe my words in your heart, and in your ſoul, and bind them for a ſign upon your hand, that they may be as frontlets between your eyes; and ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up; and thou ſhalt

* *Deut.* xi. 13 to 21.

write

write them upon the door posts of thine house, and upon thy gates:

That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your Fathers to give them, as the days of heaven upon the earth. *Lemawan yerbue yomychem.*

* And the Lord spake unto *Moses*, saying, speak unto the Children of *Israel*, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the border a ribbon of blue, and it shall be unto you for a fringe, that they may look upon it, and remember all the commandments of the Lord and do them, and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring, that ye may remember and do all my commandments and be holy unto your God; I am the Lord your God which brought you out of the land of *Egypt*, to be your God, I am the Lord your God. *Wayomaur adonai Elmoshay*

The Lord your God,

Is true, and steadfast, and compleat, and constant, and worthy, and sincere, and beloved, and endeared, and acceptable, and comely, and fear'd, and mighty, and established, and inviting, and good, and agreeable in this matter to us for ever and ever; he is truly the God of the world, our king, the strong rock of *Jacob*, the shield of our *Aymeth wyyaawzzif.*

* *Numb.* xv. 37 to 41.

ſalvation; he ſubſiſteth to all generations, and his name ſubſiſteth, and his throne is eſtabliſhed, and his kingdom and his truth ſubſiſteth for ever, and his words live and are performed truly and agreeably for ever in the world of worlds, unto our fathers, and unto us, unto our children, and unto our generations, and unto all the generations of the ſeed of *Iſrael* thy ſervants; unto the firſt and unto the laſt, it was thought good and it was performed for ever and ever, true and truly they are thy ſtatutes and ſhall not be paſſed by; it is true that thou art he the Lord our God and the God of our fathers, our king, the king of our fathers; our redeemer, the redeemer of our fathers; our creator, the creator of our ſalvation; our reliever and our preſerver, for ever is thy name, there is no God beſides thee.

Ezrath avowthynue The help of our fathers art thou for ever, the ſhield and ſalvation of their children, and of their poſterity after them in all generations, in the height of the world is thy dwelling, and thy judgment and thy righteouſneſs over the face of the earth; happy the man that hearkeneth to thy commandments, and that doth put thy law and thy word next his heart; it is true, thou art Lord over thy people, and a mighty king to reſent their ſtrife; it is true, thou art firſt and thou art laſt, and without thee there is not unto us any redeemer and ſaviour.

From

From *Egypt* thou haſt redeem'd us, O Lord our God, and from the houſe of ſervitude thou haſt relieved us, all their firſt born thou haſt ſlain, and thy firſt born thou redeemedſt, and the red ſea thou didſt divide, and the rebellious thou didſt ſink to the bottom, and the beloved thou paſſedſt over, and the waters did cover their afflictors, not one of them did remain eſcaped; for this thy admirers, do praiſe thee, and do exalt thee, O ſtrong God, and do give beloved pſaltery ſongs, canticles and praiſes, bleſſings and majeſty to the king, the ſtrong God who liveth for ever, high and excellent, great and fearful, reducer of the proud, and raiſer of the reduced, reliever of the impriſoned, preſerver of the meek, and helper of the poor, and the anſwerer unto his people in the time when they call upon him; praiſe be given to the higheſt ſtrong God, bleſſed is he, and bleſſed be *Moſes* and the Children of *Iſrael*; unto thee we ſing with great gladneſs, and ye ſhall ſay all,

Mee mizrauyim gyaltonue.

Congregation ſay loud,

Who is like unto thee, among the Gods, O Lord? who is like thee? adorned with holineſs, fearful in praiſes, performer of wonders.

Mee comowcho baalim adonai.

Reader goes on loud.

Sheera chydosha. With a new ſong the redeemed gave praiſe unto thee and thy name on the red ſea, they altogether praiſed thy majeſty, and proclaim thee king, ſaying,

Congregation ſay loud,

Adonai yimloch. God ſhall reign king to all eternity.

Reader and congregation ſay,

Tzoor Iſrael. O ſtrong rock of *Iſrael*, riſe in aſſiſtance unto *Iſrael*, and according to thy comelyneſs relieve *Judah* and *Iſrael*; the Lord of hoſts is his name, O holy among *Iſrael*, * bleſſed art thou, O Lord, redeemer of *Iſrael.*

Adonai ſyphoſſey tiphtach. † O Lord open thou my lips, and my mouth ſhall ſhew forth thy praiſe; for I will call on the Lord's name, give greatneſs unto our God.

* When the reader pronounces the words O *Lord* in any bleſſing, the congregation anſwer, *Bleſſed is he, and bleſſed is his name.* And when the reader ends the bleſſing, the congregation anſwer, *Amen.*

† Theſe four lines are ſaid ſoftly to themſelves.

The

The * ſhemonah Eſſra, *i.e. the eighteen bleſſings, which they read morning and evening every day.*

† BLeſſed art thou, O Lord our God, and the God of our fathers, the God of *Abraham*, the God of *Iſaac*, and the God of *Jacob*; the ſtrong, the great, the mighty, and the fearful God, the higheſt ſtrong God, performer of good and gracious actions, and creator of every thing, rememberer of the charity of the fathers, and the bringer of the redeemer to their childrens children, for the ſake of his name through love §; O king, helper, and ſaviour, and || buckler, bleſſed art thou, O Lord, the buckler of *Abraham*. 1. *Baaruch attah adonai.*

Thou art mighty for ever, O Lord, thou art the reſtorer of life to the dead, and abundant in ſalvation. 2. *Attah geebor lyolem adonai.*

Feeder of the living in charity, reſtorer of life to the dead, with abundance of mercy; ſupporter of the drooping, and healer of the ſick, and enlarger of the impriſoned, *Mychalkel chayim.*

* The *ſhemonah Eſſra* was compoſed and inſtituted by *Ezra*, &c. See *Prideaux's Connection of the Old and New Teſtament*, Vol. I. p. 375.

† While they read the *ſhemonah Eſſra*, they are obliged to ſtand cloſe-legg'd, with the face towards the eaſt.

§ During the ten days of their penance, which are their days between their new year's day and their day of Reconciliation, they inſert here, (*Zochrynoo lychayim*) *Remember us with life, O king, delighted with the living, and write us in the book of life for thine own ſake, O living God.*

|| *Buckler*, a ſcripture word for protector.

and a faithful performer to the ſleeping in the duſt of the earth.

Mee ko mowcho. Who is like unto thee, O Lord of mightyneſs? and who is comparable unto thee, O king? who killeth, and reviveth, and maketh ſalvation ſpring forth *; and thou art faithful in bringing the dead to life again, bleſſed art thou, O Lord, reſtorer of Life to the dead.

The Keduſha, *i. e. the ſanctification, pronounced only by the reader.*

Nykawdiſh eſſ-ſhimcho byolom. We will ſanctify thy name in the world, as they do ſanctify it in the heavens above, as it is written by the hand of thy prophet †, and one cried unto another, and ſaid, § Holy, holy, holy, is the Lord of hoſts, the whole earth is full of his glory.

The congregation ſtand cloſe-legg'd, and raiſe themſelves tip-toed three times from the ground, and repeat the words Holy, holy, holy, *&c.*

Read. And the nations ſhall ſay bleſſed.

Congr. *Bleſſed is the glory of the Lord in his throne.*

Read. And in thy holy words thou haſt written, ſaying,

* During their ten days of penance aforeſaid, they inſert here, *Mee ko mowcho ob borochmon* Who is like unto thee, O merciful father, the rememberer of his creatures with life, in his mercifulneſs.

† *Iſaiah* vi. 3.

§ Holy, holy, holy, in *Hebrew, Caudoſh, caudoſh, caudoſh.*

Congr.

Congr. *The Lord ſhall reign king, thy God in* Zion *for ever unto all generations,* halelujah. (*i. e.* praiſe the Lord.)

Read. Unto all generations we will tell thy greatneſs, and to all eternity we will ſanctify thy holineſs; and thy praiſe, O our God, ſhall not be put away from our mouths for ever and ever, for thou art a ſtrong God, and a great king, and a holy one, bleſſed art thou, O Lord * the ſtrong God who is holy. *Lydor vedor.*

End of the Keduſha.

Thou art holy, and thy name is holy, and thy ſaints extol thee every day *ſelah* (*i. e.* for ever); bleſſed art thou, O Lord, the ſtrong God, who is holy. 3. *Attah caudoſh.*

Thou haſt favoured mankind with knowledge, and haſt taught man underſtanding †, and let us be favoured from thee with judgment, knowledge, and ſenſe; bleſſed art thou, O Lord, a favourer of knowledge. 4. *Attah chownen lyodem dawoſh.*

* During their ten days of penance aforeſaid, they conclude this bleſſing with ſaying, *The king who is holy*, inſtead of ſaying *the ſtrong God.*

† On the night that their Sabbath or any other holy day ends, they inſert the following in that place.

Thou haſt favoured us with the knowledge of thy law, and thou haſt thereby taught us to perform the ſtatutes of thy will; and thou haſt made us a diviſion, O Lord our God, between the holy and the profane, between light and darkneſs, between *Iſrael* and the nations, and between the ſeventh day and the ſix days of work; O our father, O our king, let us reſt in peace on thoſe days which are coming towards us, void from all ſins, and clean from all iniquities, and joyned to thy devotions. *Attah chonantannue*

Re-

5. *Hyſhee baynue aubeenue.* Return us, O our father, unto thy law, and bring us near, O our king, to thy ſervice, and return us compleatly penitent unto thee; bleſſed art thou, O Lord, who delighteth in returners.

6. *Sylachlaunue aubeenue.* Forgive unto us, O our father, for we have ſinned; pardon unto us, O our king, for we have done wickedneſs; for a pardoner and forgiver thou art; bleſſed art thou, O Lord, gracious and generous to forgive.

7. *Raiy no byunyinue.* O look, we pray, into our afflictions, and reſent our ſtrifes, and redeem us ſoon for the ſake of thy name, for a ſtrong redeemer thou art, * bleſſed art thou, O Lord, the redeemer of *Iſrael.*

8. *Rephoinue adonai.* Heal us, O Lord, and we ſhall be healed; help us, and we ſhall be helped; for our praiſe thou art, and offer a compleat remedy to all our ſores; for a God and king and true phyſician and commiſerator art thou; bleſſed art thou, O Lord, the healer of the ſick of his people *Iſrael.*

9. *Bayruch olaynue.* Bleſs unto us, O Lord our God, this preſent Year, and all the ſorts of its fruits for our good, and give [*in winter they ſay dew and rain*] for our bleſſings upon the face of the earth, and ſatisfy us of its goodneſs, and bleſs our Years, as the good

* On a general faſt day the reader here ſaith *Anynue*, See Index.

years

years were bleſt; bleſſed art thou, O Lord, the bleſſer of years.

O blow the great cornet to free us, and ſhew a miracle to gather together our ſcattered, and gather us together from the four corners of the earth *; bleſſed art thou, O Lord, that gathereth together the ſcattered of his people *Iſrael.* 10. *Teckau byſhophar gaudol.*

Reſtore our judges unto us as they were in the beginning, and our counſellors as they were at firſt, and turn away from us melancholly and ſighing, and reign over us thou, O Lord, thyſelf, with grace and compaſſion, and right us in juſtice; bleſſed art thou, O Lord, the lover of righteouſneſs and juſtice. [*In the ten days of penance they ſay*, the king of juſtice.] 11. *Haſheeba ſhophtaynue.*

And unto the falſe tongues let there be no hope, and all the doers of evil, as in one moment, let them be loſt, and let them all ſoon be cut off, and humble them ſoon in our days; bleſſed art thou, O Lord, that breaketh the enemies and humbleth the rebellious. 12. *Wyla malſheenim, al tyhee tickva.*

On the righteous, and on the gracious, and on the oldeſt of thy people of the houſe of *Iſrael*, and on their eſcaped writers, and on their ſtrangers that are righteous, and on us, let thy mercies be remembred, we beſeech thee, O Lord our God; and give a good reward unto all thoſe who truſt in 13. *Allhautza deekim.*

* See Table of Contents of the Ceremonies.

thy

thy name with truth, and give us our ſhare with them for ever, and let us not be abuſed, for in thee we truſt; bleſſed art thou, O Lord, the ſaviour and ſecurity of the righteous.

14. *Weleroo ſholauyim eercho.* And unto *Jeruſalem* thy city, thou ſhalt return with compaſſion, and thou ſhalt dwell in her as thou haſt ſpoken, and build her up ſoon in our days; and the ſeat of *David* thou ſhalt ſpeedily eſtabliſh therein *; bleſſed art thou, O Lord, the builder of *Jeruſalem*.

15. *Eth zaymauch Dauvid.* And the branch of *David* thy ſervant ſhall ſpeedily ſpring up, and his power ſhall be exalted through thy ſalvation; for unto thy ſalvation we hope all the day; bleſſed art thou, O Lord, that maketh ſprout the root of ſalvation.

16. *Shema kolaynoo.* Hear our voices, O Lord our God, have pity and compaſſion over us, and accept of our prayers with compaſſion and with a good will, for thou art a ſtrong God that heareth our prayers and ſupplications, and from before thee, O our king, let us not return empty, for thou heareſt the prayers of thy people *Iſrael* with compaſſion †; bleſſed art thou, O Lord, who hearkeneth unto prayers.

* On the faſt-day for the fire of the temple they ſay here, *Nauchem*. See the Index.

† On a general faſt-day, all *Jews*, except the reader of the ſynagogue, do ſay here *Anaynue*. See Index.

Be

Be thy good will, O Lord, unto thy people *Iſrael*, and unto their prayers, and thou ſhalt bring again into thy houſe the ſervice of the prieſts, and the burnt-offering of *Iſrael*, and thou ſhalt receive their prayers with love and pleaſure; and let it be conſtantly acceptable, the ſervice of *Iſrael* thy people. 17. *Reytzey.*

* And let our eyes behold thy returning into *Zion* with mercy; bleſſed art thou, O Lord, that returneth to reſt his holy ſpirit in *Zion*. *Wytachzaynue anaynoo.*

Here they bow, and ſay,

We confeſs, bowing unto thee, that thou art the Lord our God, and the God of our fathers, for ever and ever; the creator of our lives, the ſhield of our ſalvation, thou art he; to all generations we will praiſe thee, and repeat thy praiſes, for our lives that are held in thy hand, and for our ſouls that are in thy charge, and for thy miracles that are on us every day, and for thy wonders and goodneſſes that are good at all times, evening, and morning, and noon; for thy mercies are not ceaſed, nor the beſtower of mercies; for thy graciouſneſs is not diſſolved, we hope unto thee for ever. 18. *Modim.*

* On the days of the new moon, they ſay here, *Yauly ueyyaubo.* See the Index.

On

On Hannoocau, *which is their Candlemas, they ſay here,* Ol hauniſſim. *See Index.*

On Purim, *which is the feaſt of* Haman, *they ſay here,* Ol hauniſſim. *See Index.*

Wyol coolum. And for all theſe thy name ſhall be bleſſed and exalted, O our king, conſtantly for ever. *

Wychol hauchauyim. And all the living ſhall extol thee for ever, and ſhall praiſe thy name with truth, the God of our ſalvation and our helper, *ſelah*; bleſſed art thou, O Lord, whoſe name is good, and unto thee it is comely to praiſe with majeſty.

Here the reader ſays loud.

Birchaſs cohenim. Our God, and the God of our fathers, bleſs us with bleſſings that are three times in thy law, that are written by the hands of *Moſes* thy ſervant that is ſpoken from the mouth of *Aaron* and his ſons the prieſts thy holy people, as is ſaid,

† The Lord bleſs thee and keep thee.

Congr. *It ſhall be his will.*

Read. § The Lord make his face ſhine upon thee, and be merciful unto thee.

Congr. *It ſhall be his will.*

Read. || The Lord lift up his countenance upon thee, and give thee peace.

* In the ten days of penance aforeſaid, they ſay here, *And mark in thy book a good life for all the children of the covenant.*

† *Numb.* vi. 24. § *Ibid.* 25. || *Ibid.* 26.

Congr.

Congr. *Amen, and ſo ſhall be his will.*

O grant peace, goodneſs and bleſſings, favour and grace, and compaſſion unto us, and unto all the children of *Iſrael* thy people; bleſs us, O our father, all as one with the light of thy face; for with the light of thy face thou haſt given unto us, O Lord our God, the law of life, and the love of grace, and righteouſneſs, and bleſſing, and compaſſion, and life, and peace; and it was agreeable in thine eyes to bleſs thy people *Iſrael* at all times, and at all hours with thy peace; *bleſſed art thou, O Lord, who hath bleſſed his people *Iſrael* with peace. *Sim ſhaulem.*

This following is ſaid in the evening prayer, and not the foregoing.

Much peace on *Iſrael* thy people ſhalt thou put for ever, for thou art the king and Lord of all peace; and it was agreeable to thine eyes to bleſs thy people *Iſrael* at all times and at all hours with thy peace; † bleſſed art thou, O Lord, who hath bleſſed his people *Iſrael* with peace. *Sholem raub.*

My God preſerve my tongue from evil, and my lips from ſpeaking deceit; and the curſers of my ſoul thou ſhalt ſilence, and my body ſhall be as duſt to all; open *Alohay nytzor.*

* In the ten days of penance aforeſaid, they ſay here, *Byſepheer chauyim.* See Index.

† In the ten days of penance aforeſaid, they ſay here, *Byſepheer chauyim.* See Index.

my

my heart in thy law, and my ſoul ſhall purſue thy commandments, and all that ſtudy harm againſt me, ſoon deſtroy their counſel, and fruſtrate their thoughts; do it for the ſake of thy name; do it for the ſake of thy right hand; do it for the ſake of thy holineſs; do it for the ſake of thy law; do it for the ſake of thy choſen beloved; ſave us with thy right hand; and anſwer us.* Let the words of my mouth, and the meditations of my heart be acceptable in thy ſight, O Lord my ſtrength and my redeemer†. [*Here they retreat three ſteps backwards from eaſt to weſt, ſaying*]

Ouſſey ſholem. The creator of peace in his heavens he ſhall create peace among us, and among all *Iſrael*, and ye ſhall ſay, *amen.*

Yehee rautzon. Let it be will'd before thee, O Lord our God, and the God of our fathers, that the houſe of holineſs may be built ſoon in our days, and give us our ſhare in thy law§.

End of ſhemonah Eſſra.

* Here thoſe that make a faſt day on the day following, muſt ſay, *Reebun hauolomim.* See Index.

And at the end of the next day that he, ſhe, or they have faſted, they muſt ſay here again, *Reebun col hauolomim.* See Index.

† *Pſalm* xix. 14.

§ The congregation read theſe eighteen bleſſings ſoftly to themſelves; after which the reader repeats them again with a loud voice, and the congregation ſay *amen* at the end of each bleſſing.

The

The following is ſaid on a general faſt day, in the ſhemonah Eſſra, *page 66, near the bottom.*

Anſwer us, O Lord, anſwer us on the faſt day of our faſtings, for in trouble that is great we are; do not give heed to our wickedneſs, and do not hide thy face from us, and do not hide thyſelf from our prayers: pray be near unto our cryings; O let thy mercifulneſs comfort us, before we call unto thee, anſwer us, as it is ſaid, * And it ſhall come to paſs, that before they call, I will anſwer, and whiles they are yet ſpeaking, I will hear. For thou, O Lord, doſt anſwer in time of trouble, thou doſt relieve and protect in all times of trouble and need; bleſſed art thou, O Lord, who doth anſwer in time of trouble. *Anynue.*

On the ninth day of the month, which is the faſt day for the deſtruction of the temple by fire, they ſay this in the ſhemonah Eſſra, *page 60, line* 11.

Comfort, O Lord our God, the mourners of *Sion*, and the mourners of *Jeruſalem*; and that city that mourns, and that is ruin'd, and that is forſaken, and that is empty; that mourns for not having her children, and that is ruin'd of her inhabitants, and that is forſaken of her glory, *Nauchem adonai elohaynue.*

* *Iſaiah* lxv. 24.

and that is empty without any dweller, and ſhe is ſeated and her head aſhamed like unto a barren woman who beareth no children, and her huſbands are in trouble, and her chiefs do worſhip images, and they have ſmote thy children of *Iſrael* with the ſword, and ſlain with Rebellion the gracious people of the moſt high; therefore *Sion* with bitterneſs doth weep, and *Jeruſalem* doth lift up her voice; my heart, my heart doth grieve for the deſtroyed, my bowels, my bowels do vex for the deſtroyed; for thou, O Lord, with fire hath burnt it, and with fire thou hereafter wilt build it again; as it is ſaid, And I will be to her, ſaith the Lord, a Wall of fire round about it, and with glory I will dwell in her; bleſſed art thou, O Lord, the comforter of *Sion*, and the builder of *Jeruſalem*.

This is ſaid on the firſt day of each month, which is every new moon, and on all their other holy days, in the ſhemonah Eſſra, *page* 61, *line* 9.

Yauley weyyaubo. Our God, and the God of our fathers, it ſhall aſcend and come, extend, be ſeen, and be will'd, and be heard, and be thought on, and be remember'd in remembrance of us, and with thought on us, and in remembrance of our fathers, and in memory of thy anointed Meſſias the ſon of *David* thy

thy ſervant, and in remembrance of *Jeruſalem* thy holy city, and in commemoration of all thy people the houſe of *Iſrael*, before thee to a good iſſue with favour, and with grace, and with compaſſion, and with life, and with peace on this firſt day of the month.

In the paſſover holy days they ſay, on this feſtival day of the paſſover.

In the tabernacle time they ſay, on this feſtival day of the tabernacle.

And on the Whitſuntide they ſay, on this feſtival day of the Whitſuntide.

Then the Reader ſings.

Remember us, O Lord our God, on this day for our good.

Congr. *Amen.*

Read. And think on us this day for a bleſſing.

Congr. *Amen.*

Read. And ſave us on this day, that we may live.

Congr. *Amen.*

Omnes, And with words of ſalvation and compaſſion, haſten and favour us, and have compaſſion over us, and ſave us, for unto thee are our eyes, for a God, king, favourable and compaſſionate thou art.

In the ten days of penance, which is from their new year's day, the firſt of the

month Tiſhra, *to the tenth, called the day of expiation, they ſay this in the* ſhemonah Eſſra, *page* 63, *line* 15.

Byſepheer chauyim. In the book of life, bleſſings, and peace, and good food, let us be remembred and regiſtred, we and all thy people of the houſe of *Iſrael* with life that is good, and unto peace; bleſſed art thou, O Lord, the creator of peace.

On the Hannoocau, *being the* 25*th day of the month* Kiſslove, *which is their Candlemas, it is celebrated eight days on account of the miracle againſt the* Jabanites, *who, when they plunder'd the ſecond Temple, could not extinguiſh the conſtant burning oyl lamp, which with only the quantity of oil that was uſually uſed for twenty-four hours, then burnt eight ſucceſſive days; and therefore they light every evening one candle more, beginning the firſt evening with one, in remembrance thereof for eight days; and in their prayer they ſay the following in their* ſhemonah Eſſra, *page* 62.

Ol hauniſſim ly hanpoocau. For the miracles, and for the redemption, and for the mightyneſs, and for the ſalvation, and for the battles which thou didſt perform for our fathers in thoſe days, about the time of this ſeaſon, in the days of *Matthias*, ſon of *Johannon* the high prieſt,

prieſt, a *Haſhmonite* and his ſons, when the kingdom of *Jaban* the wicked did riſe againſt thy people *Iſrael*, to make them forget thy law, and to drive them away from the ſtatutes of thy will, and thou, through thy great compaſſion, didſt ſtand by them in time of their troubles; thou didſt quarrel their quarrels, thou didſt condemn their condemners, thou didſt revenge their avengers, thou didſt ſurrender the ſtrong into the hands of the weak, and the many into the hands of the few, and the unclean into the hands of the clean, and the wicked into the hands of the righteous, and the rebellious into the hands of the learners of thy law; and thou didſt make thy name great and holy in thy world; and to thy people of *Iſrael* thou didſt give a great help and redemption on that day, and afterwards thy children came into thy houſe, and cleared thy temple, and cleanſed thy holy place, and illuminated candles in the court of thy holy houſe, and did fix theſe eight days of *Hannoocau*, to praiſe thee with majeſty, and to extol thy great name.

This is ſaid on their Purim, *which is their carnival for the hanging of* Hammon; *it is the thirteenth day of their month* Audar: *they ſay it in their* ſhemonah Eſſra, *page 62.*

Ol hauniſſim ly purim. For the miracles, and for the redemption, and for the mightyneſs, and for the ſalvations, and for the wars which thou haſt performed for our fathers in thoſe days, about the time of this ſeaſon; in the days of *Mordecai* and *Heſter*, in *Shuſhan* the capital city, when *Hammon* the wicked roſe againſt them, he wanted to extirpate, kill, and aboliſh all the *Jews* from young to old, infants and women, in one day, on the thirteenth, which was diſcover'd on the twelfth of the month *Audar*, and their goods to be pilfer'd; and thou, with thy great compaſſion, didſt deſtroy his counſel, and didſt fruſtrate his deſigns, and didſt retort his guilt on his own head, and didſt cauſe him and his ſons to be hanged on one tree.

The evening before a faſt day they ſay this in the ſhemonah Eſſra, *page* 64.

Reelon hauolomim. O Lord of the worlds, I am ſincerely before thee with a will-offering of keeping faſt day to morrow; be it willed before thee, O Lord my God, and the God of my fathers, that thou receiveſt me in love and with a good will, and that my prayers may come before thee, and thou ſhalt anſwer my prayers and heal me, through thy great compaſſion, for thou heareſt the prayers of all mouths.

The

The evening of the faſt day they ſay this in the ſhemonah Eſſra, *page* 64.

O Lord of all the worlds, it is diſcovered and known before thee, in time that the houſe of holineſs was ſtanding, man ſinned and offered an offering, whereof he only brought its fat and its blood, and thou, in thy great compaſſion, didſt forgive; and now, for the ſake of our ſins, thy houſe of holineſs is deſtroy'd, and there is not unto us temple nor prieſt to expatiate for our ſake; therefore it ſhall be willed from before thee, that the little fat and blood of mine own that is leſſen'd this day, may be as the fat that was laid on the altar before thee, and thou ſhalt acquieſce unto me. *Reebon col hauolomim.*

The following is ſaid on ſome certain faſt days and holy days, after the reading of the eighteen bleſſings; and in particular every morning and evening during the ten days of penance, from their new year's day, to the day of reconciliation.

Note, *Where I have marked thus* *, *the reader ſings the words of* Our father and our king, *in their holy day times.*

Our father and our king, we have ſinned before thee. *Aubeenue molkeinue.*

Our father and our king, there is not unto us a king but thee.

Our father and our king, do with us for the ſake of thy name

* Our father and our king, renew unto us a good year.

* Our father and our king, deſtroy from off of us all edicts that are hard.

Our father and our king, deſtroy the thoughts of our enemies.

Our father and our king, fruſtrate all the counſels of our foes.

Our father and our king, ſtop the mouths of our hinderers and interrupters.

* Our father and our king, baniſh away plague, and ſword, and hunger, and captivity, and deſtruction (and ſin and change of our religion) and murdering, from the children of thy covenant.

Our father and our king, avoid murderings from thy inheritants.

Our father and our king, ſend entire healings to the ſick of thy people.

* Our father and our king, return us with entire penance before thee.

Our father and our king, forgive and pardon unto all our ſins.

Our father and our king, raze and paſs over our wickedneſſes and our iniquities from before thine eyes.

* Our father and our king, cancel the croſs edicts of our ſentences.

Our father and our king, cancel, with thy compaſſion that is great, all the bonds of debts unto thee,

Our

Our father and our king, remember that we are but aſhes.

Our father and our king, remember us with a remembrance that is good before thee.

* Our father and our king, write us in the book of life that is good.

* Our father and our king, write us in the book of recompenſation.

* Our father and our king, write us in the book of food and of proviſion.

* Our father and our king, write us in the book of redemption and ſalvation.

* Our father and our king, write us in the book of pardon and forgiveneſs.

Our father and our king, make to ſpring forth unto us ſalvation ſpeedily.

Our father and our king, raiſe the power of *Iſrael* thy people.

Our father and our king, raiſe the power of thy anointed

Our father and our king, fill our hands with thy bleſſings.

Our father and our king, fill our treaſuries with ſufficiency.

* Our father and our king, hear our voices, have pity and compaſſion over us.

* Our father and our king, accept with compaſſion and with a good will our prayers.

Our father and our king, open the gates of heaven to our prayers.

Our

Our father and our king, we beſeech thee do not return us empty from before thee.

* Our father and our king, let this hour be a time of compaſſion, and a time of willingneſs before thee.

Our father and our king, have pity over us, and over ours, and our minute families.

Our father and our king, do for the ſake of the martyred, for the ſake of thy holy name.

Our father and our king, do for the ſake of the ſlaughter'd, for the ſake of thy unity.

* Our father and our king, do for the ſake of thoſe that went into the fire and the waters for to ſanctify thy name.

Our father and our king, revenge before our eyes the avengers of the blood of thy ſervants that was ſpilt.

Our father and our king, do for thine own ſake, if not for ours.

Our father and our king, do for thy ſake, and help us.

Our father and our king, do for the ſake of thy compaſſion that is great.

* Our father and our king, do for the ſake of thy name that is great, and that is mighty, and that is fearful, whereby thou haſt called us.

Our father and our king, favour us and anſwer us, tho' our actions merit not; perform unto us charity and grace, and ſave us.

The aforesaid prayer is sometimes read by the congregation and reader together, and sometimes the reader only says or sings the words of Our father and our king, *and the congregation pronounce the rest.*

The following is read every Monday *and* Thursday *morning after the eighteen blessings.*

* And he being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath. Thou, O Lord, do not let thy compassion cease from us, thy grace and thy truth have constantly upheld me: help us, O Lord our God, and gather us from among the people, to give majesty to thy name that is holy, and to extol thy praises: if the Lord will hoard up our sins, O God, who can stand; for with thee is forgiveness unto thy fearers, thou shalt not do unto us according to our iniquities, nor according to our sins shalt thou reward us; if our sins testify against us, O Lord, do thou it for the sake of thy name: remember thy compassion, O Lord, and thy graces, for they are everlasting; answer us, O Lord, in the day of trouble, he shall be our strong tow-

Wehoe rau-chume ly-kreoss hau-torah.

* *Psalm* lxxviii. 38.

er;

er, the name of the God of *Jacob*: O Lord ſave us, O king anſwer us in the day of calling: our father, our king, favour us and anſwer us, for there are not among us performers of thy righteouſneſs; do with us for the ſake of thy name: our Lord, our God, hear the voice of our ſupplications, and remember unto us the covenant of our fathers, and ſave us for the ſake of thy name. And now, O Lord our God, that haſt brought up thy people from the land of *Egypt* with a ſtrong hand, and didſt make thyſelf a name as on that day, yet we have ſinned, we have been wicked; but, O Lord, in thy righteouſneſs withdraw thine anger and thy paſſion from thy city of *Jeruſalem*, the mount of thy holineſs; for for the ſake of our ſins, and for the ſins of our fathers, *Jeruſalem* and thy people became a ſhame to all around us; and now hearken, O our God, to the prayers of thy ſervant and to his ſupplications, and let thy face ſhine on thy holy temple that is ruin'd: do it for thy ſake, O God.

Hawtty elohay oznaycho. * O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations, and the city which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies: O Lord hear, O Lord forgive, O Lord hearken and do, de-

* *Daniel* ix. 18, 19.

fer,

fer not, for thine own ſake, O my God; for thy city and thy people are called by thy name. O our father, father of compaſſion, ſhew unto us a good ſign, and gather in our ſcattered from the four corners of the earth; let all the nations know and acknowledge that thou art the Lord our God, and ſave us for the ſake of thy name: and that now, O Lord, thou art our father, we are the clay, and thou art our former, and that we are all the works of thy hands, ſave us for the ſake of thy name, our former, our king, and our redeemer; have pity, O Lord, over thy people, and do not yield up thine inheritance to ſhame, to be govern'd by heathens: Why ſhall they ſay among the nations, where is their God? We know that we have ſinned, and who have we to ſtand by us? O let thy great name ſtand by us in time of trouble; we know that there are not among us performers of righteouſneſs, do with us, for the ſake of thy name; like as a father hath compaſſion over his children, ſo ſhalt thou have compaſſion, O Lord, over us, and help us for the ſake of thy name; have pity on thy people, have mercy on thine inheritance; O commiſerate, we beſeech thee, according to the abundance of thy mercies, and favour us, and anſwer us, for unto thee, O Lord, is the righteouſneſs, who performeth wonders in all times.

Hawbet noe. Look, we beſeech thee, have compaſſion, we beſeech thee, on thy people ſoon, for the ſake of thy name: through thy abundance of compaſſion, O Lord our God, have mercy, and ſave the ſheep of thy flock, and govern us not with anger; for unto thee our eyes are fixed, and help us, for the ſake of thy name, have compaſſion over us, for the ſake of thy covenant; O look and anſwer us in time of trouble, for unto thee, O Lord, is the ſalvation, in thee is our hopes, my God of forgiveneſs: I pray forgive we beſeech thee, O ſtrong God of goodneſs and forgiveneſs, for thou art a favourable and merciful king.

Onoe may-lech. We beſeech thee, O king of favour and compaſſion, remember and look on the covenant between the parties, and behold the offering of the only ſon *Iſaac*, for the ſake of *Iſrael*; O our father, our king, favour us and anſwer us, for we are called by thy great name; O thou performer of wonders at all times, do with us according to thy grace; O favourer, compaſſionate, look and anſwer us in time of trouble, for unto thee, O Lord, is the ſalvation: O our father, our king, our protector, do not do with us according to the badneſs of our works; remember thy mercifulneſs, O Lord, and thy graciouſneſs, and ſave us according to thy abundant goodneſs, and have pity, we beſeech thee, over us, for there is not unto us any other God but thee; O

our

our maker do not abandon us, O the Lord our God, and do not withdraw thyſelf from us, for our bodies are ſhort of the ſword, and of captivity, and of the plague, and of murther, and of all troubles and melancholy; O preſerve us, for unto thee is our hopes, and thou ſhalt not diſdain us, O Lord our God; and thou ſhalt let the light of thy face ſhine on us, and remember unto us the covenant of our fathers, and ſave us for the ſake of thy name; behold our troubles, and hearken to the voice of our prayers, and anſwer us, for thou heareſt the prayers of all mouths,

O ſtrong God of compaſſion and favour, have compaſſion over us, and over all thy works, for no one is like unto thee, O Lord our God: we pray, and we beſeech thee, O bear with our wickedneſs, O our father, our king, our creator, and our redeemer, the ſtrong God, living and ſubſiſting, adorned with power, gracious and good over all thy works; for thou art he, O Lord our God, the ſtrong God, ſlow in anger and full of compaſſion, do with us according to the abundance of thy mercies, and ſave us for the ſake of thy name; hearken, O our king, unto our prayers, and from all trouble and melancholy thou ſhalt preſerve us; O our father, our king whom thou art, and by thy name we are called, do with us for the ſake of thy name; thou ſhalt not abandon us, O our father, and thou

He rauchum wychaanun.

thou ſhalt not leave us, O our creator, and thou ſhalt not forget us, O our former, for a ſtrong God, and a favourable and merciful king thou art.

En comow-ebo. There is none like unto thee for favour and compaſſion, O Lord our God, there is none like unto thee; O ſtrong God, ſlow in anger and abundant in graciouſneſs and truth, ſave us, by the abundance of thy compaſſion, protect us from ſtorms and anger; recollect thee of thy ſervants *Abraham*, *Iſaac*, and *Jacob*; do not heed to the hardneſs of theſe people, nor unto their wickedneſs, nor unto their ſins; return from the wrath of thy anger, and be merciful in thy thought of doing evil unto thy people, and put away from us the ſtrokes of death, for compaſſionate thou art, for thus is thy way, thou ſheweſt graciouſneſs for nothing throughout all generations: have pity, O Lord, over thy people, and protect us from thy anger, and turn away from us the blows of murder and hard ſentences, for thou art the preſerver of *Iſrael*; unto thee, O Lord, is the righteouſneſs, and unto us is the ſhame of the face; what ſhall we think, what ſhall we ſay, what ſhall we ſpeak, and what ſhall we juſtify? we will look into our ways, and we will ſearch, and we will return unto thee, for thy right hand is ſtretched forth to receive the returners, we beſeech thee, O Lord ſave us, we beſeech thee, O Lord,

Lord, protect us, we beſeech thee, O Lord, anſwer us in the day of our calling; unto thee, O Lord, are our hopes, unto thee, O Lord, are our expectations, unto thee, O Lord, are our prayers, do not omit, and anſwer us, for the people have ſaid of us, their hopes are loſt; all that kneeleth, and all that ſtandeth, unto thee alone doth bow down.

O he who openeth his hand unto penitents, to receive the wicked and the ſinners, our ſouls are frighten'd from the greatneſs of our troubles, do not forget us for ever, riſe and ſave us, for we truſt in thee. Our father and our king, we know that there is not in us works of righteouſneſs, do with us for the ſake of thy name; remember unto us the covenant of our fathers, and our daily teſtimonies that God is but one; look into our torments, for many are our plagues and troubles of our hearts; have pity, O Lord, over us in the land of our captivity, and do not pour thy anger over us, for we are thy people, the children of thy covenant: O ſtrong God, look on the meanneſs of our glory among the nations, and our unworthyneſs like the uncleanlineſs of the unclean women: until how long ſhall thy houſe be in captivity, and thy beauty in the hand of perſecutors? awaken thy ſtrength and thy jealouſy over thine enemies; let them be aſhamed and in fear of their own ſtrength, and let us not

Hawpo ty-ach yod bitſpubau.

be leſſened in thy eſteem ; haſten and prefer thy mercies in the days of our trouble, not for our ſakes, but for thine own ſake do it, and do not deſtroy the remembrance of our remnant remaining, and favour the people who acknowledge only thy name twice every day perpetually with love, and ſay, hear, O *Iſrael*, the Lord our God, the Lord is but one.

Note, *All the foregoing, called* Wehoe rauchume lykreoſs hautora, *is read ſtanding.*

The following is ſaid every morning, Saturdays *and holy days excepted, after the eighteen bleſſings ; but on* Mondays *and* Thurſdays *it is ſaid after* Wehoe rauchume lykreoſs hautora, *and likewiſe every evening after the firſt time of the ſaying the eighteen bleſſings, which eighteen bleſſings are read twice every evening.*

Rauchum wychaunun. O have compaſſion and favour, I have ſinned before thee, O Lord, full of compaſſion, have compaſſion over me, and receive my ſupplications : * O Lord rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure : have mercy upon me, O Lord, for I am weak ; O Lord heal me, for my bones are vexed : my ſoul

* *Pſalm* vi.

is alſo ſore vexed; but thou, O Lord, how long? return, O Lord, deliver my ſoul; oh ſave me for thy mercies ſake: for in death there is no remembrance of thee; in the grave who ſhall give thee thanks? I am weary with my groaning, all the night make I my bed to ſwim; I water my couch with my tears: mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping: the Lord hath heard my ſupplication; the Lord will receive my prayer. Let all mine enemies be aſhamed and ſore vexed; let them return and be aſhamed ſuddenly.

The foregoing is ſaid ſitting, with holding the left hand before their eyes in the morning when the frontlets are on, and the right hand in the evening when no frontlets are made uſe of; and every one uttereth the words ſoftly to themſelves.

Every Monday *and* Thurſday *morning after* Rauchum wychaunun, *p.* 82, *the reader ſaith loud, and the congregation anſwer as followeth.*

Read. O Lord God of *Iſrael* return from the wrath of thine anger, and repent thee of the evil to thy people.

Congr. *Look from heaven and ſee that we are a ſcough and ſhame among the people; we are thought like unto a ſheep brought to be ſlaughter'd, and to be loſt, and to blows, and to ſhame.*

Read. And for all that, thy name we have not forgotten; we beſeech thee do not forget us.

Omnes loud, *Lord, the God of* Iſrael, *return from the wrath of thy anger, and repent thee of the evil to thy people.*

Congr. *Strangers ſay there is no expectancy nor hopes to thy favoured people who unto thy name do hope: thy clean ſalvation bring near; we have endeavour'd, and it was not allow'd us; thy compaſſion ſhall overpower thy anger from over us.*

Read. We beſeech thee return from thy anger, and compaſſionate the beloved which thou haſt choſen.

Omnes loud, *Lord, the God of* Iſrael, *return from the wrath of thy anger, and repent thee of the evil to thy people.*

Congr. *Have pity, O Lord, over us, with thy compaſſion, and do not give us into the hands of the cruel: why ſhall the people ſay, where is now their God? for thy ſake do unto us favour, and do not delay.*

Read. We beſeech thee return from thy anger, and compaſſionate the beloved which thou haſt choſen.

Omnes

Omnes loud, *Lord, the God of* Iſrael, *return from the wrath of thy anger, and repent thee of the evil to thy people.*

Congr. *Our voices thou ſhalt hear and favour, and ſhalt not abandon us in the hands of our enemies, to raze out our names; remember that thou haſt ſworn to our fathers, like unto the ſtars in the firmament I will multiply your ſeed; and now we are left but a few from many.*

Read. And for all that thy name we have not forgotten; we beſeech thee do not forget us.

Omnes loud, *Lord, the God of* Iſrael, *return from the wrath of thy anger, and repent thee of the evil to thy people.*

Congr. *Our helper, the God of our ſalvation, for the ſake of the glory of thy name.*

Read. And thou ſhalt preſerve us, and ſhalt forgive us our ſins, for the ſake of thy name.

Omnes loud, *Lord God of* Iſrael, *return from the wrath of thy anger, and repent thee of the evil to thy people.*

On a general faſt day the following is alſo read, firſt by the reader, and repeated by the congregation.

Keeper of *Iſrael*, keep the remainder of *Iſrael*, and let not *Iſrael* be loſt, who ſay hear O *Iſrael.* *Shomer Yiſrauel.*

Shomer goy aychod. Keeper of one people, keep the remainder of one people, and let not one people be loſt, who acknowledge only thy name; Lord our God, the Lord is but one.

Shomer goy caudoſh Keeper of a holy people, keep the remnant of a holy people, and let not a holy people be loſt, who trebly give treble holineſs to the holy.

Miſſrautzy byrochmim. Be willed with compaſſion, and pacified with ſupplications; be willed and be pacified unto a generation poor, for there is no helper.

Omnes, *Our father, our king, favour us and anſwer us, for there are no good works in us; do unto us charity and grace, and help us.*

So far on general faſt days, beſides Mondays *and* Thurſdays.

Waunochnoo lo nydau. And we not knowing what to do, for unto thee are our eyes, remember with thy compaſſion, O Lord, and with thy graciouſneſs, for everlaſting they are. It ſhall be thy grace, O Lord, over us, as we hope unto thee; thou ſhalt not remember unto us former ſins, haſten and bring forth thy compaſſion, for we are very poor; favour us, O Lord, favour us, for much we are filled with ſhame; remember us with compaſſion in thine anger, for thou knoweſt our make; remember that duſt we are; help us, the God of our ſalvation, for the ſake of the glory

glory of thy name; and preſerve us, and forgive our ſins, for the ſake of thy name.

Here the reader ſays half Caudiſh, *as below.*

On Mondays *and* Thurſdays.

Read. O ſtrong God, ſlow to be angred, and abundant in grace and truth, do not in thy anger chaſtiſe me; have pity, O Lord, over thy people, and ſave us from all harm; we have ſinned unto thee, O Lord, forgive, we beſeech thee, according to the abundance of thy mercies, O ſtrong God. *Eyl ayrech aupauyim.*

Congregation repeat the above.

Read. O ſtrong God, ſlow to be angred, and abundant in grace and truth, do not hide thy face from us; have pity, O Lord, over *Iſrael* thy people, and preſerve us from all harm; we have ſinned unto thee, O Lord, forgive, we beſeech thee, according to the abundance of thy mercies, O ſtrong God. *Eyl ayrech aupauyim.*

Congregation repeat the foregoing.

The Chautzi Caudiſh, *i.e. half the ſanctification: the reader ſays with a ſlow voice, and the congregation loud.*

Omnes, And now, I beſeech thee, let the power of my Lord be great, according *Wyautau yigdol no*

as thou haſt ſpoken *: remember thy merciſulneſs, O Lord, and thy graciouſneſs, for they are everlaſting.

Yiſſgaudol *Read. loud*, He ſhall be magnified and he ſhall be ſanctified, O his great name in the world, his word and his will; and he ſhall be king over all his kingdoms, in your life-time, and in your days, and during the lives of the whole houſe of *Iſrael*, in his triumphal chariot, yea, very ſpeedily, and ye ſhall ſay, *Amen*.

Awmen yeyhy ſhimy rawboe imy worech. Congr. loud, *Amen, His great name ſhall be bleſſed everlaſtingly, throughout all worlds he ſhall be bleſſed.*

Read. loud, He ſhall be bleſſed, and he ſhall be praiſed, and he ſhall be beautified, and he ſhall be exalted, and he ſhall be adorned with majeſty, and he ſhall riſe, and he ſhall be extolled: O the name of the holy one, bleſſed is he.

Byrich hoo lyloe. Congr. loud, *Bleſſed is he already and for ever.*

Lyloe meecol berchotho. *Read. loud*, Already and for ever with all the bleſſings and ſingings, praiſes and comforts it hath been ſaid in the world, and ye ſhall ſay *Amen*.

Awmen. Congr. loud, *Amen*.

This is the end of the half Caudiſh.

* *Numbers* xiv. 17.

Every

Every Monday *and* Thurſday *after they have repeated the* Eyl ayrech aupauyim, *p.* 87, *they read a chapter in the law of* Moſes, *which is wrote in* Hebrew *on a large roll of parchment, and conſtantly lodged in the ark ſtanding at the eaſt ſide, which is the front of their ſynagogues: the ark hath two folding doors, and a curtain drawn over them; and in ſome ſynagogues the curtains are hung in the inſide of the arks within the doors; and the following account is what the clerk muſt perform before the chapter is read.*

Note, *Before the law is taken out of the ark, the following officiating* * *articles are ſold, by the clerk of the ſynagogue, by a publick auction on the table or altar in the middle of the ſynagogue, to the higheſt bidder, and the ſeveral purchaſers generally preſent the officiating of what they purchaſe, to their ſeveral acquaintances, as marks of eſteem for them.*

The firſt is called Howtzoah Wehocknoſſa.

The taking the law out of the ark, and the putting of it in again.

* The ſelling of theſe articles they call the ſale of the *Mitzwoth*, i. e. the ſale of the ſtatutes.

The

The ſecond is called Segan.

The ſtanding next the law at the right hand of the reader, and pointing the words to him as he reads; and the having the privilege of calling ſuch perſons as he pleaſes, to come and ſtand before the law at the left hand of the reader to hear the law read.

The third is called Hogbaw.

The lifting up of the law open with extended arms, ſo that three columns of the writing on the parchment may be viewed by the whole congregation; and then he ſitteth down with the law oppoſite the altar or table in the middle of the ſynagogue, in order to have the law rolled together again.

The fourth is called Geleela.

The rolling of the law together again, and wrapping a roller round the outſide of it to keep it tight together, and then covering it with a mantle made purpoſely to hang over the outſide of it; and over the mantle is hung, by a ribbon or ſtring, a hand and arm in miniature, made of wood, ivory, or plate, uſed for to point out the words to the reader; and upon the two uppermoſt ends of the two ſticks that

that the parchment is rolled on, he fixes *Aaron*'s bells.

The fifth is called Etzchauyim.

The holding of the two upper Ends of the ſticks which the law is roll'd on, which at all times, excepting the new year's day and the day of expiation, is performed by little children, to train them up in the ſervice, who hold the two ſticks whilſt the roller is putting on.

The ſixth is called Mophtir.

The reading of one chapter on *Saturdays* and other holy days with a loud voice on the ſame place on the altar where the law has been read; but this chapter is only out of ſome of the prophets that hath ſome alluſion to the chapters of the law that were juſt before read.

All which ſale is called the ſelling the ſtatutes, (*or* Mitzwoth) *and the money ariſing therefrom ſerves for defraying the charge of the ſynagogue, and for the maintenance of the poor.*

When the clerk has ſold all, he goes to every purchaſer to ask whom he preſents the office to, and then goes to the ſaid perſon thus preſented, and acquaints

quaints him therewith, which perſon then goes to the altar, at the proper time, during that devotion, to execute his office.

After the Chautzi Caudiſh, *page* 88, *the ſale begins, and when ended, they take out one of* Moſes's *laws.*

When the door of the ark is open'd, they ſay.

Woyhee bin ſowah. *Omnes loud,* * And when the ark went forwards, *Moſes* ſaid, riſe up, Lord, and let thine enemies be ſcattered, and let them that hate thee, flee before thee; for from *Sion* came forth the law, and the word of the Lord from *Jeruſalem.*

When the law is lifted out of the ark, they ſay.

Omnes loud, Bleſſed is he that gave the law to his people of *Iſrael* in its holineſs.

He that took the law out, gives it immediately to the reader, and the reader ſays loud, with the law in his arms.

Read. Magnify the Lord along with me, and we will exalt his Name together.

* *Numbers* x. 35.

Whilſt

Whilſt the reader is ſaying, Magnify, *&c. the congregation ſay loud.*

Congr. *Unto thee O Lord, is the greatneſs, aud the ſtrength, and the beauty, and the conqueſt, and the majeſty of all that is in heaven and on earth; unto thee, O Lord, is the kingdom, and the raiſing of every thing to preferment.*

Then whilſt the reader * *walketh by ſlow ſteps, from the ark to the altar, with the law in his arms; the congregation ſay.*

Congr. *We will exalt the Lord our God, and we will bow down to the ſtool of his feet, holy he is, we will exalt the Lord our God, and we will bow down to the mount of his holineſs, for holy is the Lord our God.*

The father of compaſſion, he ſhall compaſſionate the people beloved, and remember the covenants of the anceſtors, and he ſhall preſerve our bodies from the hours that are evil, and ſhall call with reprimand to the ſpirit that is evil of the chiefs,

* He goes to the altar along the north-ſide, and when he returns from the altar, he goes along the ſouth-ſide, and as he walks, every *Jew* tries to touch the mantle of the law with his fingers; then kiſſes his fingers by way of reverencing the holy law.

and he ſhall have favours for us during the remainder of worlds, and he ſhall fulfil our deſires with a meaſure of goodneſs, and ſalvation and compaſſion.

As ſoon as the law is laid on the altar and unrolled, the perſon that officiates for Segan, *p.* 90, *covers the law over with a ſquare ſilk or ſtuff coverlid, whilſt the reader ſays the following.*

Wyyauzor wyyogown. *Read.* And he ſhall aſſiſt, and he ſhall remember, and he ſhall ſave, unto all who truſt in him.

Haukol hovoo gowdel lylohaynue O all give greatneſs unto our God, and give glory unto the law. * *Cohen* draw near.

Here the Seganiſt *orders the reader what* Cohen *he ſhall call by name, to come before the law.*

Yaumod. *Read.* He ſhall ſtand here, *A.* the ſon of *B.* the *Cohen*, bleſſed is he who hath given the law to his people *Iſrael* with his holineſs.

Torath adonai timeemau. The law † of the Lord is perfect, converting the ſoul; the teſtimony of the Lord is faithful, making wiſe the ſimple; the ſtatutes of the Lord are equitable, rejoicing

* Prieſt of the tribe of *Aaron*.

† *Pſalm* xix. 7, 8.

the heart; the commandments of the Lord are pure enlightning the eyes.

* As for God his way is perfect, the word of the Lord is tried, he is a buckler to all those that trust in him. *Hoile tomim dorkow.*

Congr. † *But ye that did cleave unto the Lord your God, are alive every one of you at this day.* *Wyautem hodwykim*

The Cohen *standing at the left hand of the reader, before the law, says.*

Praise ye the Lord, who is blessed.

The congregation answer.

Blessed is the Lord, who is blessed for ever and ever.

The Cohen *again replies.*

Blessed art thou, O Lord, king of the world, that he hath chosen us out of all the nations, and hath given unto us his law; blessed art thou O Lord, the giver of the law.

Read. Amen.

Then the reader on Mondays *and* Thursdays, *reads only one third of a chapter out of the five books of* Moses; *and on*

* *Psalm* xviii. 30. † *Deut.* iv. 4.

Saturday,

Saturday, a * *whole chapter, and when the reader leaves off reading, the auditor called to the law, as before mentioned, ſays.*

Auditor, Bleſſed art thou, O Lord our God, king of the world, that he hath given unto us the true law, and the life of the world he hath planted among us, bleſſed art thou O Lord the giver of the law.

Congr. *Amen.*

Note, *If the auditor aforeſaid is newly arrived from ſea, or newly deliver'd from a goal, or out of captivity, or eſcaped any danger, he ſayeth here loud.*

The *Gomel.* *Auditor,* Bleſſed art thou O Lord God, king of the world, who performeth gracious and good deeds unto his debtors, for he hath performed unto me all goodneſs.

The *Gomel.* Congr. *He who hath performed unto thee all goodneſs; he ſhall perform unto thee all goodneſs for ever.*

Then the reader gives a bleſſing to the aforeſaid auditor.

Mee ſhaybyroch. *Read.* He that hath bleſſed our fathers *Abraham, Iſaac,* and *Jacob, Moſes* and

* See the Contents of the Book of Ceremonies.

Aaron,

Aaron, *David*, and *Solomon*, he ſhall bleſs unto *A.* the ſon of *B.* for the ſake that he did come up to the law, for the glory of the Lord's place, and for the glory of the law, and in recompence for that. The holy Lord, bleſſed is he, ſhall keep him, and preſerve him from all troubles and grief, and ſhall ſend his bleſſings and ſucceſs unto all the works of his hands, with all *Iſrael*, his brothers, and ye ſhall ſay, *Amen.*

Congr. *Amen.*

Then the auditor aforeſaid is obliged to offer ſome gift towards the maintainance of the poor Jews ; *for the ſake of which gift he bids the reader pray that ſuch a one, his friend, may be rewarded with long life ; or that ſuch a ſick perſon, his friend, may be reſtored to health ; or that ſuch a one, his friend at ſea, may have a proſperous voyage ; or that ſuch a one, his friend in the priſon, may be ſoon releaſed, and ſuch like. And the monies ariſing from ſuch offerings, as well as the monies ariſing from the ſale of the before-mentioned officiating ceremonies, and the monies ariſing from the monthly payments of every one for his ſeat in the ſynagogue, are all collected by the* Jewiſh *wardens of the ſynagogue, and by them imployed for defraying the charge*

of the candles, and repairs of the ſynagogue, and for paying the prieſt, the reader, and the clerk's ſalaries, and for the maintainance of their poor.

The manner of making the aforeſaid offering.

Reader. He that hath bleſſed our fathers *Abraham*, *Iſaac* and *Jacob*, *Moſes* and *Aaron*, *David* and *Solomon*, he ſhall bleſs unto *A.* the ſon of *B.* becauſe that he offereth one penny (or more, according as is offered) for charitable uſes, (or towards the repair of the ſynagogue, or for oyl toward the conſtant burning candle) that he may live, *B.* the ſon of *D.* (or that he may have a proſperous voyage, *B.* the ſon of *D.* or that he may be reſtored to health, *E.* the ſon of *F.* &c.) And that they may live, the whole congregation, the Holy One: That they may live, all the ſtrangers; and for the reward of this gift, the holy Lord, bleſſed is he, ſhall keep them; and he ſhall preſerve them from all troubles and ſickneſſes; and he ſhall ſend bleſſing and ſucceſs in all the works of their hands with all *Iſrael* their brethren, and ye ſhall ſay, *Amen.*

Congr. *Amen.*

After

After the prieſt of the tribe of *Aaron*, i.e. in *Hebr. (the Cohen)* has appeared before the law, then a *Levite*, one of the tribe of *Levy*, is called to the law, after the ſame foregoing manner; and next after the *Levites*, one of the other ten tribes called *Iſraelites* is called to appear; and every one thus called goes thro' the ſame ceremonies, with only this differenee, that the more or leſs the offerings are according to the generoſity or circumſtances of the perſons ſo called, the longer or ſhorter is the time of the offerers ſtanding on the altar before the law.

After all have been called before the law that are to be called for that time, whilſt the laſt perſon remains there ſtanding, the reader ſings the *Chazzi Cadiſh*, ſee page 87,88, and when that is over, the law is lifted up from the altar by the officiator of * *Hagba*, ſee page 90, and during his ſhewing the law lifted on high, and three columns of the writing on the parchment ſpread open, the congregation ſay loud.

* And at the ſame time that the perſon goes to the altar to officiate the *Hagba*, the perſon for offering the *Gelila*, ſee p. 90, goeth alſo to the altar, as likewiſe the child that is to aſſiſt, ſee p. 91.

Cong. And this is the law *, that which *Moſes* ſet before the children of *Iſrael*, from the mouth of the Lord by the hands of *Moſes*.

The tree of life ſhe is to the keepers of her, and her ſupport is right worthy; her ways are ways of comelineſs, and all her paths are peace; length of days are in her right hand, and in her left riches and glory. The Lord deſireth, for the ſake of his righteouſneſs, the agrandizing of the law and its ſtrength.

When the law is carried from the altar to be put into the ark again, by the reader, walking ſlowly, he ſays:

Yehalalu. *Reader loud.* They ſhall extol the name of the Lord, for he is a defence with his name alone only.

Cong. Give praiſes of majeſty on the earth and in heaven, and there ſhall be exalted power to his people; applaudings to all his gracious ones. The children of *Iſrael*, the nation near to him, praiſe ye the Lord.

Cong.

* *Deut.* iv. 44.

Congregation and Reader, Omnes.

A Pſalm of David.

Give unto the Lord, ye ſons of the mighty, give unto the Lord glory and ſtrength. Give unto the Lord glory due unto his name; worſhip the Lord in glorious ſanctuary. The voice of the Lord is upon the waters; the God of glory maketh it to thunder, the Lord is upon the great waters. The voice of the Lord is mighty; the voice of the Lord is glorious; the voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of *Libanon*, he maketh them alſo to leap like a calf: *Libanon* alſo and *Sirion* like a young unicorn. The voice of the Lord divideth the flames of fire; the voice of the Lord maketh the wilderneſs to tremble; the voice of the Lord maketh the wilderneſs of *Cades* to tremble; the voice of the Lord maketh the hinds to calve, and diſcovered the foreſts: Therefore in his temple doth every man ſpeak his glory. The Lord ſitteth upon the floods, and the Lord doth remain king for ever. The Lord ſhall give ſtrength unto his people, the Lord ſhall bleſs his people with peace. *Pſ.* xxix.

Then the Law is put into the ark again, and the congregation ſay:

Num. x. 36. *Cong.* And when it reſted, he ſaid, return, O Lord, to the many thouſands of *Iſrael.* Riſe, O Lord, unto thy reſtings, thou and the ark of thy ſtrength; thy prieſts ſhall clothe themſelves in righteouſneſs, and the gracious one ſhall ſing, for the ſake of *David* thy ſervant; thou ſhalt not turn the face of thy anointed, for a good bargain I have given ye. My law, ye ſhall not forſake; the tree of life ſhe is to thoſe, who take hold of her, and her ſupporting is equitable; her ways are the ways of comelineſs, and all her paths are peace; return us O Lord unto thee, and we ſhall be return'd; renew our days as heretofore.

Then the reader goes to his place of prayers again, and reads, Aſhry, *ſee p.* 34.

Omnes ſay Aſhry, *&c. and after they have ſaid it as far as* Hallelujah, *they all ſay the following:*

To him that excelleth the Pſalm of David.

Lomnatzyack. Pſ. xx. The Lord ſhall anſwer thee in the day of trouble, the name of the God of *Jacob* defend thee, ſend thee help from the

the ſanctuary, and ſtrengthen thee out of *Zion*. Remember all thy offerings, and accept thy burnt ſacrifice; *Selah*. Grant thee according to thine own heart, and fullfil all thy counſel. We will rejoice in thy ſalvation, and in the name of our God we will ſet up our banners; the Lord fullfil all thy petitions. Now know I, that the Lord ſaveth his anointed: he will hear him from his holy heaven, and with the ſaving ſtrength of his right hand. Some truſt in chariots, and ſome in horſes; but we will remember the name of the Lord our God. They are brought down and fallen, but we are riſen and ſtand, upright. Save Lord, let the king hear us when we call.

*And the redeemer ſhall come to *Zion*, and unto them that turn from tranſgreſſion in *Jacob*, ſaith the Lord. As for me this is my covenant with them, ſaith the Lord, my ſpirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth; nor out of the mouths of thy ſeed; nor out of the mouths of thy ſeeds ſeed, ſayeth the Lord, from henceforth and for ever. || And thou art holy, ſeated with the praiſe of *Iſrael*; and they call'd one to the other, and ſaid, holy,

Uba Lezeeon.

||*Wyatta Kaudoſh.*

* *Iſaiah* lix. 20. 21.

holy, holy, holy, O Lord of hoſts, fill'd is the earth with his glory. And they harken'd one to the other, and ſaid, ſanctify in the heavens above, the uppermoſt houſe of his reſtings; ſanctify on the earth, the ſervice of his mightineſs; ſanctify in the world of worlds he is Lord of hoſts; the whole earth is fill'd with the luſtre of his majeſty, and my ſpirit lifted me up, and I heard behind me in the voice of a great thundring, Bleſſed is the glory of the Lord in his ſeat. And the wind lifted me up, and I heard afterwards one more noiſe, who praiſed, and ſaid bleſſed is the worthineſs of the Lord, from the place of his houſe of reſting; theLord ſhall reign for ever and ever; the Lord's kingdom ſhall ſubſiſt ever and ever, unto the world of worlds; the Lord the God of *Abraham*, *Iſaac*, and *Iſrael*. Our fathers kept this forever, to ſtrengthen the thoughts and hearts of thy people, and prepare their hearts uuto thee. And he is merciful, he ſhall forgive iniquity and not deſtroy; and he ſhall again return from his anger, and not awaken all his wrath, for thou art, O Lord, good and forgiving, and abundant in grace, to all, who call on thee: Thy righteouſneſs is righteous forever, and thy law is truth. Give truth unto *Jacob*, grace unto *Abraham*,

which

which thou haſt ſworn unto our fathers, in the days heretofore. Bleſſed is the Lord daily, he ſhall adminiſter unto us the great Lord, God, his ſalvation for ever. The Lord of hoſts is with us; he is a defence uto us, the God of *Jacob* for ever; O Lord of hoſts, happy is the man, who truſteſt in thee; O Lord ſave, the king ſhall anſwer us in the day of our calling; bleſſed is he our God, for that he hath created us for his glory; and hath ſeparated us from the eroneous; and hath given unto us the law of truth, and life of the world everlaſting; he hath planted among us; he ſhall open our hearts in his law, and put into our hearts the loving of him, and to fear him, and to do his will, and to ſerve with a heart entire: For that we may not take pains in vain, and not be born to amazement. It ſhall be will'd from before thee, O Lord our God, and the God of our fathers, that we may keep thy ſtatutes in this world, and that we may merit and live, and ſee, and inherit goodneſs and bleſſings in the years and days of *Meſſiah* the annointed, and in the life of the world to come; that thy glory may be praiſed with pſalters; and that thy praiſes may not be ſilenced, O Lord my God, for ever. Bleſſed is the

man

man that truſteſt in the Lord, and the Lord will be his ſecurity, truſt ye in the Lord for ever and ever, for in thee God, O Lord, is the ſtrength of worlds, and they ſhall truſt in thee the knowers of thy name, for thou doeſt not forſake thoſe who ſeek thee, O Lord. * The Lord is well pleaſed, for his righteouſneſs ſake he will magnify the law, and make it honourable.

Here the Reader ſays the Caddiſh Sholem, *i. e.* The compleat ſanctification.

Cong. ſay loud and the Read. ſoftly,

Wyatta Yigdallno. Numb. xiv. 17. And now I beſech thee let the power of my Lord be great, according as thou haſt ſpoken, ſaying, remember thy mercifulneſs, O Lord, and thy graciouſneſs, for they are everlaſting.

Reader goes on with a loud voice.

Yiſsgodoll. He ſhall be magnify'd, and he ſhall be ſanctify'd; O his great name in the world, his word, and his will; and he ſhall be king over all his kingdoms, in your lifetime, and in your days, and during the life of the whole houſe of *Iſrael*,

* *Iſaiah* xlii. 21.

Iſrael, in his triumphal Chariot, yea very ſpeedily, and ye ſhall ſay, *Amen.*

Cong. Amen. His great name ſhall be bleſſed everlaſtingly, throughout all worlds he ſhall be bleſſed. *Aumen-Yeyby Shymy Rawboe Myworech.*

Reader goes on with a loud voice.

He ſhall be bleſſed and he ſhall be praiſed, and he ſhall be beautify'd, and he ſhall be exalted, and he ſhall be raiſed, and he ſhall be adorn'd with majeſty, and he ſhall riſe, and he ſhall be extoll'd; O the name of the holy one, bleſſed is he. *Yobsirachſ.*

Cong. Bleſſed is he already and for ever. *Byrich-hoae Lylo.*

Reader goes on with a loud voice.

Already and for ever, with all the bleſſings and ſingings, praiſes and comforts, it hath been ſaid in the world, and ye ſhall ſay, *Amen.* *Lylo-meekol-byrchotho.*

Cong. Amen. O that he may with mercy and with a good will accept our prayers. *Tiſkabol.*

Reader goes on with a loud voice.

He ſhall accept of their prayers, and of their deſires of the whole houſe of *Iſrael*, offer'd up before him, who is their *Tiskabol.*

their father which is in heaven, and ye ſhall ſay, *Amen*.

Yeyhee-ſhem Adonai-my-uorech. *Cong. Amen.* The name of the Lord ſhall be bleſſed, from now unto the end of the world for ever.

Note. *When the* Caddiſh *of the rabbies, p.* 112 *is ſaid, it is inſerted in this place.*

Reader goes on with a loud voice.

Yey-hye Shylomo Rabboe. There ſhall be peace in abundance from heaven, and life unto us and all *Iſrael*, and ye ſhall ſay *Amen.*

Note. *When the* Caddiſh Yathom, *i.e.* the orphans ſanctification, *mention'd in p,* 110, *is read, the two paragraphs mark'd* Tiſkabol, *are omitted.*

Ezree-myim-adonai. *Cong. Amen.* My help is from the Lord, the creator of heaven and earth.

Ouſſy Sholem. *Read.* O the Creator of peace in his heavens, he ſhall create peace among all *Iſrael*, and ye ſhall ſay, *Amen.*

Cong. Amen.

End of the Caddiſh Sholem.

The

The following is said by the reader and congregation together.

It is incumbent on us, to praiſe the Lord of the univerſe, to give greatneſs to the former of all beginnings; that he hath not made us, as the people of the lands, and hath not alotted us as the families of the earth; that he hath not made our porportions like theirs, and our lot like unto that of the populace; and we do kneel, and we do worſhip, and we do confeſs, before the king, king of kings; the holy one bleſſed is he, for he form'd the heavens, and founded the earth, and the ſeat of his glory is in heaven above, and the reſtings of his ſtrength in the hight of the uppermoſt heavens; he is our God, there is not any other truth; he is our king, there is none without him; as it is written in his law. * Know therefore this day, and conſider it in thine heart, that the Lord is God in heaven above, and upon the earth beneath, there is none elſe. *Olynue.*

Wherefore we do hope unto thee, Lord our God, to ſee ſoon in the beauty of thy ſtrength, to paſs away thy unworthy from the earth, and the idols cut *Al ken nykauoo Lech.*

* *Deut.* iv. 39.

cut off, they ſhall be cut off to prepare the world in the kingdom of the Almighty, and all the children of the creation ſhall call on thy name, to turn unto thee all the wicked of the lands; they ſhall learn, and they ſhall know all the inhabitants of the world, that unto thee ſhall kneel all the knees; they ſhall ſwear all the tongues, before thee, O Lord, our God, they ſhall kneel and they ſhall fall, and unto the glory of thy name, worthineſs ſhall be given; and they ſhall partake all the yoke of thy kingdom, and thou ſhalt reign over them ſoon for ever and ever, for the kingdom is thine, and unto thee, as is written in thy law, the Lord ſhall be king for ever and ever.

Here ends the Morning Prayers.

Caddiſh Yathom.

After the end of the foregoing prayer, ſome one orphan, belonging to the ſynagogue, goes to the reader's ſtand, right before the ark, and reads what they call Caddiſh Yathom, *or* Caddiſh Orphan

Orphan, *which is all the ſame as the whole* Caddiſh *in p.* 106, 107, 108, *excepting that the paragraph of,* It ſhall be acceptable their prayers and deſires, *&c. is in* Caddiſh Yathom, *omitted.*

After this they ſay the Sheer hayeechude, *ſee p.* 96, *in the ceremonies; and after that the Morning Prayer ends.*

The Caddiſh of the Rabbies *call'd in* Hebrew, Coddiſh de Rawbonnen, *is what they ſay after their prayer to the* New Moon*, *and after any thing that they read in the ſynagogue, that belongs to the* Talmud, *or* Studies of the Rabbies.

* *See in the Ceremonies, p.* 68,69,70.

Unto *Iſrael* and unto the Rabbies, and unto their diſciples, and unto all the pupils of their diſciples, and unto every one that is occupy'd in the law, be it in this city or in all other cities, there ſhall be unto us, and unto them peace, favour and grace, and mercy, and plenty of proviſions, and a redemption from the Lord of heaven and earth, and ye ſhall ſay, *Amen.*

NB. *The foregoing when read occaſionally is inſerted in the* Caddiſh Sholem, *before the* Yey-hy-Shelomo Rauboe, *p.* 108.

THE PRAYERS FOR THE EVENINGS

Of every Day throughout the Year.

Evening Prayers.

IN the Evening about an Hour before Sun-ſet beginneth the Evening Prayers, viz.

The Reader ſays Aſhry, *p.* 34. *and then he goes to his Stand, right before the Ark, and ſays the half* Caddiſh, *ſee p.* 87, 88, *and then next he and the Congregation ſay ſoftly to themſelves the eighteen Bleſſings, call'd* Shemawna Eſſra, *ſee p.* 55. *and when they have ſaid that firſt ſoftly*

to themſelves, then the Reader reads it out aloud, and when he has ſaid that, they ſay, Rauchum Wychaunun, *ſee p.* 82. *after that the Reader ſays the whole* Caddiſh, *ſee p.* 116, *and then they all ſay the following prayer, call'd* Weehoorauchum.

Weehoorachum. || *Pſ.* lxxviii. 38.

Omnes. And || he being full of compaſſion, forgave their iniquity, and deſtroy'd them not; yea many a time turn'd he his anger away, and did not ſtir up all his wrath O Lord ſave us, the king ſhall anſwer us on the day of our calling.

Borchoo.

Read. Bleſs ye unto the Lord who is bleſſed.

Cong. Bleſſed is the Lord who is bleſſed for ever and ever.

All. Bleſſed art thou, O Lord our God, king of the world, who with his words limited the evenings; with wiſdom he open'd the gates, and with underſtanding he alter'd the ſeaſons, and changed the times, and regulated the ſtars, and fix'd them to their duties in the firmament, according to his will; he created day and night; he drew the light apart from the darkneſs, and the darkneſs from the light; and he paſſed away the day, and brought night; and he made a diviſion between the day and between the night. The Lord of hoſts is his name, God living and ſubſiſting for ever; he ſhall reign over us for ever and

and ever. Bleſſed art thou, O Lord, who made the evening evening.

Read. The Lord of hoſts is his name, God living and ſubſiſting for ever; he ſhall reign over us for ever and ever. Bleſſed art thou, O Lord. *Repeats loud.*

Cong. Bleſſed is he, and bleſſed is his name.

Read. Who made the evening evening.

Cong. *Amen.*

Omn. Love everlaſting unto the houſe of *Iſrael*, thy People thou didſt love; the law and the commandments, the ſtatutes and the judgments unto us thou didſt learn; wherefore O Lord our God, in our laying down to reſt, and in our riſings up we do diſcourſe of your ſtatutes, and we do rejoice in the words of thy law, and in thy commandments, for they are our life and the lengthning of our days, and in them we do meditate days and nights. And thy love ſhall not be put off from us for ever. Bleſſed art thou, O Lord, the lover of his people *Iſrael.* *AhwothOlem.*

Read. And thy love ſhall not be put off from us for ever. Bleſſed art thou, O Lord. *Repeats loud.*

Cong. Bleſſed is he, and bleſſed is his name.

Read. The cover of his people *Iſrael.*

Omnes. Hear O *Iſrael*, (the *Shemau)* to the end, See p. 49. to 51.

After the Shemau.

Omnes. The Lord your God is true and faithful in all this, and he perform'd it unto *Emeth weay munau.*

us, for he is the Lord our God, and none beſides him, and we are *Iſrael* his people, whom he hath reliev'd from the land of kings; our king who hath reliev'd us from the fiſt of all the ſtrong ones, the God who hath repaid us for our troubles, and who hath paid the reward unto all the enemies of our body; who hath done great matters that are unfathomable, miracles and wonders that are innumerable; he
Pſ. lxvi. 9. holdeth our ſouls in life and ſuffereth not our feet to ſlip; he who hath led us the paths to tread over the height or pride of our foes, and he exalted our power over all our enemies; he that perform'd miracles unto us, and revenge againſt *Pharaoh*, ſigns and wonderful token in the lands of the children of *Ham*; he that ſlew in his anger all the firſt born of *Egypt*, and he drew out his children of *Iſrael* from among them to be free in the world; he who paſs'd over his children between the ſides of the red ſea; their perſecutors and their enemies in the bottom of the ſea thou didſt ſink, and his children did ſee his mightineſs; they prais'd and they applauded his name with majeſty, and with pleaſure they did approve of him for their king. *Moſes* and the children of *Iſrael* unto thee did repeat ſongs with joy that was great, and they ſaid all.

Cong.

Cong. Who is like unto thee among the gods, O Lord, who is like unto thee; ſtrengthen'd in holyneſs, fearful in applauſes, performer of wonders.

Read. Thy kingdom thy children have ſeen; he divided the red ſea before *Moſes*, this is my ſtrong God, they anſwer'd and ſaid.

Cong. The Lord ſhall be king for ever and ever.

Omnes. And it is ſaid that he the Lord reliev'd unto *Jacob*, and he redeem'd him from a hand that was ſtronger than his. Bleſſed art thou, O Lord, who hath redeem'd *Iſrael.*

Read. Bleſſed art thou, O Lord.

Cong. Bleſſed is he, and bleſſed is his name.

Read. Who hath redeem'd *Iſrael.*

Cong. *Amen.*

Omnes. Thou ſhalt lay us down, O Lord our God, in peace, and thou ſhalt make us to riſe, O our king, with life; and thou ſhalt ſpread over us the tabernacle of thy peace, and thou ſhalt ſave us for the ſake of thy name, and thou ſhalt think about us, and thou ſhalt put away from us the foe, the peſtilence, and the ſword, and hunger; and thou ſhalt think and put away ſatan from before us, and from behind us; and in the ſhade of thy wings thou ſhalt hide us; for God *Haſhkee waynue,*

our keeper and our preſerver thou art; for God our king, favourable and compaſſionate thou art, and thou ſhalt preſerve us in going out and in coming in, with life, and in peace henceforward and for ever. * Bleſſed art thou, O Lord, the keeper of his people *Iſrael* for ever.

* *On ſaturday and holidays this laſt bleſſing is omitted, and this call'd* Oophroſs olynue *is ſaid in its ſtead.*

Read. And thou ſhalt ſpread over us the tabernacle of thy peace. Bleſſed art thou, O Lord.

Cong. Bleſſed is he, and bleſſed is his Name.

Read. That ſpreadeth the tabernacle of peace over us, and over all his people *Iſrael* and *Jeruſalem.*

Cong. *Amen.*

On the Sabbath.

Wy ſhomroo Beny Yiſſrael. Exod. xxxi. 16. 17.

Omnes. Wherefore the children of *Iſrael* ſhall keep the Sabbath, that they may obſerve the reſting, or Sabbath, throughout their generations, for an everlaſting covenant; it is a ſign between me and the children of *Iſrael* for ever: For in ſix days the Lord made the heaven and the earth, and in the ſeventh day he ceas'd and reſted.

On the Paſſover, Whitſuntide, and Tabernacle.

Omnes. And *Moſes* ſpake the times and ſeaſons of the Lord, unto the Children of *Iſrael.* *Weydauber Moſheh.*

On their New Years Day.

* Blow on the trumpet in the new moon, even in the time appointed, and on our ſolemn feaſt-day, for it is a ſtatute law; for *Iſrael*, and a law of the God of *Jacob.* *Tickoo Bychodeſh Shopher.* * *Pſ.* lxxxi. 3. 4.

On their Day of Expiration.

‖For on this day ſhall the prieſt make an attonement for you, to cleanſe you; ye ſhall be clean from all your ſins, before the Lord, ye ſhall be purify'd. *Kee Beyom hauzay.* ‖ *Levit.* xvi. 30.

In the Week Days.

Bleſſed is the Lord, *Amen* and *Amen.* Bleſſed is the Lord of *Sion*, he reſteth in *Jeruſalem*, *Hallelujah.* Bleſſed is the Lord the God; the God of *Iſrael*, who alone perform'd wonders; and bleſſed is the name of his glory for ever and ever; and it ſhall be fill'd with his glory the whole earth, *Amen* and *Amen.* It ſhall *Baruch Adonai Leolem* Aumen *we* Aumen.

laſt the glory of the Lord for ever; he ſhall rejoice the Lord in his own works. The name of the Lord ſhall be bleſs'd from hence everlaſting; for he the Lord hath not forſaken his people, for the ſake of his name, which is great; for that he would make you his own people, and he ſaw all the people, and they fell on their faces, and ſaid: O Lord, he is the God, O Lord, he is the God, and he ſhall be the Lord unto a king over all the earth; in the ſame day he ſhall be the Lord, only one and his name but one; let thy grace, O Lord, be over us, as we have hoped unto thee; ſave us, O Lord, our God, and gather us from among the nations, to give praiſes of majeſty unto thy holy name, and to ſpeak the praiſes of thy praiſes; all the nations which thou haſt made ſhall come to bow themſelves before thee, O Lord, and they ſhall honour thy name; for great thou art, and performeſt wonders; thou art God only, and we are thy people, and the ſheep of thy flock, we will praiſe unto thee for ever, from generation to generation, we will relate thy praiſes.

Baruch Adonai Leolem. Bleſſed is the Lord, in the day time; bleſſed is the Lord in the night time; bleſſed is the Lord when we lay down; bleſſed is the Lord at our riſing up, for in thy hand are the ſouls of the living, and

of

of the dead; in whoſe hand are the ſouls of all that is living, and the ſpirits of all men of the fleſh; into thy hand I do commend my ſpirit, thou haſt reliev'd me, O Lord, the ſtrong God of truth; our father which art in heaven, prove the unity of thy name, and confirm thy kinghood perpetually, and be king over us for ever and ever.

Let our eyes behold, let our hearts rejoice, and let our ſouls be glad in thy true ſalvation; be it ſaid in *Sion*, your God is king; the Lord is king; the Lord was king; the Lord will continue king for ever and ever; for the kinghood is thine, and unto thee, and for ever to all eternity thou ſhalt reign king in glory; for there is not unto us any king but thee. *Yeroo Eynynu.*

Read. Bleſſed art thou, O Lord.

Congr. Bleſſed is he, and bleſſed is his Name.

Read. The king who in his glory, conſtantly ſhall be king over us for ever and ever, and over all his works.

Cong. *Amen.*

Then the reader ſayeth again the half Caddiſh, *ſee p.* 87, 88, *and after that all together ſay ſoftly to themſelves, the* Shemauna Eſſra, *ſee p.* 55, *and after that they ſay* Olynoo, *ſee Index; and after that ſome orphans belonging to the ſynagogue ſay* Caddiſh Yathom, *ſee Index, and then all Evening Prayer is over.*

THE

THE PRAYERS FOR FRIDAY NIGHT

Throughout the whole Year.

Prayers for Friday Night.

THE *following are the prayers of every Friday evening or Saturday eve, when they go to the ſynagogue, one hour before ſun ſet, which is the time that the* Sabbath *beginneth.*

At the firſt coming into the ſynagogue they ſay, Mau Towbooe, *as uſual, ſee p.* 1.

Next the reader ſays loud in his own ſeat, but not at his ſtand before the ark; the firſt line of Aſhry, *ſee p.* 34, *and he and the*

the whole congregation ſay all the reſt, untill the firſt Hallelujah.

Then the reader goes to his ſtand, and ſays the half Caddiſh, *ſee p.* 87, 88. *and after that they all ſay ſoftly to themſelves the* Shemowna Eſſra, *ſee p.* 55; *and when done, the reader repeats it over again with a loud voice by himſelf, and every time the reader ſays* Bleſſed art thou, O Lord, *the congregation anſwer,* Bleſſed is he, and bleſſed is his name; *and to the end of every of theſe bleſſings repeated by the reader, the congregation anſwer,* Amen. *And when the reader has read the* Shemowna Eſſra *loud, he ſays again the* Chatzzi *or* Half Caddiſh, *and that finiſhes the firſt part of the evening prayer, call'd* Mincha, *which belongs properly to the weak day prayers.*

After Mincha *begins the ſecond part of the prayer, belonging to the Sabbath, and is call'd* Maurib, *which is as follows.*

The reader goes up to the altar, and with a laudable voice he reads the firſt line, and the congregation the ſecond, and ſo alternately to the end of all the following Pſalms.

O come let us ſing unto the Lord, let us make a joyful noiſe to the rock of our ſalvation, let us come before his preſence with thankſgiving, and make a joyful noiſe *Lychoo Nyraunynoo. Pſalm* xcv.

noiſe unto him with pſalms; for the Lord is a great God, and a great king above all gods. In his hands are the deep places of the earth, the ſtrength of the hills is his alſo; the ſea is his, and he made it; and his hands form'd the dry land. O come let us worſhip and bow down, let us kneel before the Lord our maker; for he is our God, and we are the people of his paſture, and the ſheep of his hand. To day, if ye will hear his voice, harden not your hearts, as in the prevocation, and in the day of temptation in the wilderneſs; when your father tempted me, prov'd me, and ſaw my works. Forty years long was I griev'd with this generation, and ſaid, it is a people that doth err in their hearts, for they have not known my ways; unto whom I ſware; in my wrath that they ſhould not enter into my reſt.

Sheeroo Laudonai. Pſ. xcvi.

O ſing unto the Lord, a new ſong; ſing unto the Lord, all the earth; ſing unto the Lord, bleſs his name, ſhew forth his ſalvation from day to day; declare his glory among the heathen, his wonders among all people; for the lord is great, and greatly to be praiſed, he is to be fear'd above all gods; for all the gods of the nations are idols, but the lord made the heavens; honour and majeſty are before him; ſtrength and beauty are in his

his ſanctuary; give unto the lord, O ye kindred of the people, give unto the Lord glory and ſtrength; give unto the Lord the glory due unto his name, bring an offering and come unto his courts; O worſhip the Lord in the beauty of holineſs, fear before him all the earth. Say among the heathen that the Lord reigned, the world ſhall be eſtabliſh'd, that it cannot be moved; he ſhall judge the people rightiouſly; let the heaven rejoice and let the earth be glad; let the ſea roar, and the fulneſs thereof; let the field be joyful, and all that is therein; then ſhall all the trees of the wood rejoice before the Lord for he cometh, for he cometh to judge the earth; he ſhall judge the world with righteouſneſs, and the people with his truth.

The lord reigneth, let the earth rejoice; let the multitude of Iſles be glad thereof. Clouds and darkheſs are round about him; righteouſneſs and judgment are the habitation of his throne; a fire goeth before him, and burneth up his enemies round about; his lightnings enlighten'd the world. The earth ſaw and trembled, the hills melted like wax at the preſence of the Lord, at the preſence of the Lord of the whole earth. The heavens declare his righteouſneſs, and all the people ſee his glory. Confounded be all they that ſerve graven

Adonai Molach. Pſ. xcvii.

graven images, that boaſt themſelves of idols; worſhip him all ye gods, *Zion* heard and was glad, and the daughters of *Judah*, rejoiceth, becauſe of thy judgment, O Lord; for thou, O Lord, art high above all the earth, thou art exalted far above all gods, ye that love the Lord, hate evil; he preſerveth the ſoul of his ſaints; he deliver'd them out of the hand of the wicked; light is ſown for the righteous, and gladneſs for the upright in heart; rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holineſs.

Mizmor Sheerooe Ladonai. Pſ. xcviii.

A Pſalm. O ſing unto the Lord a new ſong, for he hath done marvelous things. His right hand, and his holy arm hath gotten him the victory. The Lord hath made known his ſalvation, his righteouſneſs hath he openly ſhew'd in the ſight of the heathen: He hath remembred his mercy and his truth towards the houſe of *Iſrael*; all the ends of the earth have ſeen the ſalvation of our God. Make a joyful noiſe, and rejoice, and ſing praiſe; ſing unto the Lord with the harp, with the voice of a pſalm, with trumpets and ſound of cornet. Make a joyful noiſe before the Lord, the king; let the ſea roar, and the fulneſs thereof, the world and they that dwell therein; let the floods clap their hands; let the hills be joyful together before the lord; for he cometh to judge

judge the earth; with righteouſneſs ſhall he judge the world, and the people with equity.

Adonai Molach. *Pſ.* xcxix.

The lord reigneth, let the people tremble: he ſitteth between the cherubims, let the earth be mov'd: The Lord is great in *Zion*, and he is high above all gods. Let them praiſe thy great and terrible name, for it is holy; the king's ſtrength alſo loveth judgment; thou doeſt eſtabliſh equity, thou executeſt judgment, and righteouſneſs in *Jacob*. Exalt ye the Lord your God, and worſhip at his foot-ſtool, for he is holy; *Moſes* and *Aaron* among his prieſts, and *Samuel* among them that call upon his name; they call'd upon the Lord, and he anſwer'd them; he ſpake unto them in the cloudy pillar; they kept his teſtimonies, and the ordinance that he gave them. Thou anſwer'dſt them, O Lord our God, that forgaveſt them, though thou takeſt vengeance of their inventions; exalt the Lord our God, and worſhip at his holy hill, for the Lord our God is holy.

Mizmor Lydauvid. *Pſ.* xxix.

A pſalm of David. Give unto the Lord O ye the mighty, give unto the Lord glory and ſtrength; give unto the Lord the glory due unto his name; worſhip the Lord in the beauty of his holineſs; the voice of the Lord is upon the waters; the God of glory thundereth; the Lord is upon many waters; the voice of the Lord

Lord is powerful; the voice of the Lord is full of majeſty; the voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of *Libanon*; he maketh them alſo to ſkip like a calf, *Libanon* and *Sirion* like a young unicorn; the voice of the Lord divideth the flames of fire, the voice of the Lord ſhaketh the wilderneſs of *Cades*; the voice of the Lord maketh the herds to calve, and diſcovereth the foreſts, and in his temple doth every one ſpeak of his glory. The Lord ſitteth upon the flood; yea, the Lord ſitteth king for ever. The Lord will give ſtrength unto his people; the Lord will bleſs his people with peace.

An ODE.

The initial letters whereof in the Hebrew *of each verſe join'd together, compoſe the name of* Shloma Lyve, *who was the compoſor thereof; and is ſung by the reader, with a melodious tune or air, according to his beſt capacity; and the congregation join a Chorus and ſing along with him.*

Lycho dowdee. Come go my friend in queſt of the Bride*, the face of Sabbath we will receive.

Come go *&c.*

Keep

* The Sabbath is call'd the bride, and the Allmighty the bridegroom.

Keep and remember * in a word. He let us hear the only God, the Lord is one, and his name is one, in name, and in beauty, and in praiſe. *Shaumor wy zachor.*

Come go, *&c.*

To meet ſabbath, come and let us go; for ſhe is the main ſpring of the bleſſings. In the firſt beginning ſhe was prepar'd; tho' the laſt of works it was the firſt in thought. *Likrath Sahath.*

Come go, *&c.*

The kingly temple, the city of the king; riſe and go forth, out of thy ſubvertedneſs, great is thy trouble, in the valley that is weeping, and he ſhall pity thee with compaſſion. *Mikdaſh mayleck.*

Come go, *&c.*

My youth ariſe from the duſt, put on beautiful garments, my people, by the hand of the ſon of *Jeſſe*, the houſe of my wariours, quickly unto my ſoul ſhall come a redemption. *Hithnaree mayophur.*

Come go, *&c.*

Awake, awake, for thy light is come; ariſe and ſhine; awake, awake, ſing my words; the glory of the Lord is diſcover'd upon thee. *Hithouryree Hithouryree.*

Come go, *&c.*

* *Keep and Remember*, are the two firſt words of the commandment of keeping the ſabbath, commanded in two places in the bible. See *Exod.* xx. 8. *Deut.* v. 12.

La Tybouſhee. Do not confound me, nor forſake me, what are my words, and what are my wonderings; in thee they truſt, O thy poor people, and the city *Jeruſalem* ſhall be built on her heap of ruins.

Come go, *&c.*

Vehoyou Lim ſheeſa. And they ſhall be a ſpoil to all thy robbers, and they ſhall be diſtanc'd; Thy God ſhall rejoice over thee, as the bridegroom rejoiceth on the bride. (*a*)

Come go, *&c.*

Yomin Oſmol. Right and left are my deſtroyers, and in the Lord is my ſtrength, through the hand of my ſon of *Parzi*; and we will be glad, and we will rejoice.

Come go, *&c.*

Bowe Byſholem. Come in peace the crown of her huſband, alſo with gladneſs and with mirth, betwixt the faithful and beloved people. Come O bride, come O bride.

Come go, *&c.*

[*Here ends* Lychoe dowdee.]

Congregation and reader ſay next Pſ. xci *call'd* Mizmor Lyum Ha Shabaſs. *See p.* 31. *and* Pſ. xciii. *call'd* Adonai Molach. *See p.* 32, *i. e.* The Lord reigneth. *The reader ſings the ninety third Pſalm throughout.*

After

(*a*) *Iſaiah* lxii. 5.

After the ninety third Pſalm, ſome one orphan, belonging to the ſynagogue, goes to the reader's ſtanding place before the ark, and ſays, Caddiſh yathom, *ſee p.* 110.

After the Caddiſh yathom *aforeſaid, they begin at* Barchue, *p.* 114.

Reader ſings. Barchue, *i. e.* Bleſs ye unto the Lord, who is bleſſed.

Cong. Bleſſed is the Lord, who is bleſſed for ever and ever.

Omnes. Bleſſed art thou, O Lord, our God, king of the world, who with his word limitted the evenings, *&c. till after* Wy Shomrue Beny Yiſſrael, *p.* 118.

After that, reader. Chazzi Caddiſh. *See p.* 87,88.

After that, omnes. Shemowna Eſſra. *See p.* 55, *till after* Hoel Hakodeſh.

After that, omnes. Thou didſt ſanctify the ſeventh day in thy name, when the works of the heaven and the earth were finiſh'd; and thou didſt bleſs it beyond all the days; and thou didſt ſanctify it beyond all the ſeaſons, and thus it is written in thy law. *Atta Kydaſhta.*

Thus the heavens and the earth were finiſh'd, and all the hoſts of them, and on the ſeventh day God ended his work which he had made, and he reſted on *Weychoolue. Gen.* ii. 1.2.3.

the ſeventh day from all his work, which he had made; and God bleſſed the ſeventh day, and ſanctify'd it, becauſe that in it he had reſted from all his work which God created and made.

Alohaynu Wy lohay Aybothaynue Reytzy. Our God, and the God of our fathers, be pleaſed with our evening offering; ſanctifie us in thy commandments and give us our ſhare in thy Law; ſatisfie us of thy goodneſs, and make us glad in thy ſalvation, and clean our hearts to ſerve thee with faithfulneſs; and let us inherit, O Lord, our God, with love and a good will thy holy ſabbath, and they ſhall rejoyce in thee *Iſrael*, the lovers of thy name: bleſſed art thou O Lord, who hath ſanctified the ſabbath.

After this Reytzy, *and* Modim, *ſee p.* 61, *till after* Ouſſey Sholem, *p.* 64.

After that the reader ſays loud. Bleſſed art thou, O Lord, our God, and the God of our fathers; the God of *Abraham*, the God of *Iſaac*, and the God of *Jacob*. The God, the great, the ſtrong, and the fearful; God above, creator of heaven and earth.

Mogan Obowth. The buckler of the fathers, with his word, he revived the dead with his ſpeaking; the great *(a)* God, the holy, that none

(a) In the ten days of penance they ſay, *the king the holy.*

none is like him, who giveth reſt unto his people, on his holy ſabbath-day; for in them he took pleaſure to let them reſt; to ſerve before him, with devotion and fear, and to confeſs praiſes unto his name the whole day continually, of all the bleſſings, the God of majeſty, the Lord of peace, ſanctify'd the ſabbath, and bleſſed the ſeventh day, and maketh reſt in holyneſs, the people annointed with pleaſure, in remembrance of the works of the creation.

See p. 132, *untill after* Bleſſed art thou, O Lord, who hath ſanctifieth the Sabbath. *Alohaynoo Welohey Aybothaynuo Reytzy.*

After the reader hath read the foregoing loud, then he ſays the Caddiſh Sholem, *or* whole Caddiſh, *ſee p.* 106.

After the Caddiſh Sholem, *omnes ſay,* Bomay Modleekin. With what ſort of wick and oyl the candles of the ſabbath are to be lighted, and with what ſort they were not to be lighted. They are not to be lighted with cotton wick of the wilderneſs, nor with ruſhes of the ſurface of the water, nor with pitch, nor with wax, nor with mix'd oyl, nor with burnt oyl, nor with fat of the tail, nor with ſuit. *Nachum of Midia* ſaith, it may be lighted with boil'd ſuit, and the

Chauchomim, i, e. the wiſe learned, ſay, be it boil'd or not boil'd, it may not be lighted with it. It may not be lighted with burnt oyl on feſtivals or holydays. Rabby *Iſmael* ſayeth, it may not be lighted with train oyl, becauſe of the glory of the ſabbath, and the *Chauchomim* permit of all oyls, with oyl of any ſort, with oyl of nuts, with oyl of fiſh, and with oyl of ſpices. Rabby *Tarphon* ſayeth, it may not be lighted but with oyl of the olive only; all that cometh from the tree it may not be lighted with, but flax; and all that cometh out of the tree doth not cauſe uncleanlineſs, to unclean the tents, or dwellings, but flax, or the wick of cloth that is doubled and not woven. Rabby *Eleazar* ſayeth, it is unclean, and it may not be lighted withal. Rabby *Ekivah* ſayeth, it is clean, and may be lighted withal. A man ſhall not ſplit the ſhell of an egg, and fill it with oyl, and put it to the mouth of the candleſtick, becauſe that it ſhall blaze, though the candleſtick be of earthenware: and Rabby *Jehuda* permits it, on condition that it were join'd by the potter at firſt, becauſe then it is one veſſel. A man ſhall not fill a diſh with oyl, and give it place next to the candleſtick, and put the head of the wick in the diſh, to make it draw, the

oyl.

oyl; and Rabby *Jehuda* permits it. He who extinguiſhes the candle, for the ſake of fear of Heathens, *(Goyim)* or of robbers, or of an evil ſpirit, or for the ſake of ſleep to a ſick perſon, he is unpuniſhable. But for ſaving of the candle, or for ſaving of the oyl, or for ſaving of the wick, he is puniſhable. Rabby *Yoſſy* diſchargeth from all except from the wick.

For three ſins women die in their labours; becauſe they do not regard the law of their uncleanneſs, nor of their conſecrating of their bread, nor of their lighting the candles on ſabbath and holydays.‖ Three things a man ſhould ſpeak in his houſe on the ſabbath eve, when it is duſkiſh or dark: *Have ye given away the tenths? Have ye prepared this eve for the next day? have ye lighted the candles?* If it is a doubt, whether it be dark, or a doubt whether it be not dark, the tenth of what hath certainly been given from, is not to be given again, nor are the veſſels to be rinſed, nor the candles to be lighted; but the tenth of uncertainties is given away, and the preparation for the next day is made, and the warm proviſion is hid to be kept warm.

He ſaid Rabby *Eliazar*; he ſaid Rabby *Chaneena*. The wiſe ſcholars increaſe, peace in the world, as it is ſaid, * and *Amar Rabby Eliazar.*

‖ *See the Notes before the Night Prayer.* * *Iſ.* liv. 13.

all thy children ſhall be taught of the Lord, and much peace ſhall be unto thy thy children, much peace be unto the lovers of thy law, and no miſ-hap ſhall befall them; let there be peace in thy aſſembly and tranquillity in thy dwellings; for the ſake of my friends and companions, I will ſpeak in peace unto thee; for the ſake of the houſe of the Lord our God, I will implore for good unto thee; the Lord ſhall give ſtrength unto his people; the Lord ſhall bleſs his people with peace.

After this the reader receives a cup of wine, brought to him by the clerk of the ſynagogue, and holding the cup of wine in his right hand, he ſings the following bleſſing, which in Hebrew is call'd Keedooſh.

Keedooſh. *Read.* Bleſſed art thou, O Lord, our God, king of the world, who hath created the fruit of the wine. Bleſſed art thou, O Lord, our God, king of the world, who hath willed unto us his holy ſabbath; with love and pleaſure he hath made us inherit it on the firſt day of his work; for that was the day, the firſt of calling any thing holy; O remember the going out of *Egypt*, for of us thou madeſt choice, and us thou didſt ſanctify of all the nations, and the ſabbath thy holyneſs

holyneſs, with love and pleaſure thou didſt make us inherit. Bleſſed art thou, O Lord, the ſanctifier of the Sabbath.

After the Keedooſh, *the Reader taſtes the wine in the cup, and gives it to the Clerk, who ſtands by him till the* Keedooſh *is over, and then the clerk gives the remainder of wine in the cups to the little children, that uſually ſtand about the Reader, whilſt he ſings the* Keedooſh, *and the children drink the remainder; and when the children have drank, the Reader and Congregation all ſay:*

Omnes. Olynue, *pag.* 109; *and after* Olynue, *an orphan ſays,* Caddiſh Yathom, *See p.* 110, *and after the* Caddiſh Yathom, *all together ſing the following, call'd* Yigdal:

He ſhall be magnify'd, the living God, and he ſhall be praiſed. *Yigdal.*

He was found, and there's no time when he was found.

He is one, and there is no unity like his unity; he is conceal'd, neither is there any end to his unity.

There is not unto him any likeneſs of a body, nor hath he a body; there is no computing of all his holyneſs.

He

He is prior to all things that were created; he is the firſt, and there is no beginning to his beginning.

Yea, he is Lord of the world, over all beings; he directeth with his greatneſs, and his kingdoms.

The bleſſing of his prophecying he gave unto the man, his beloved, and beautified.

There is not riſen in *Iſrael* like *Moſes* yet, a prophet and obſerver of his ſtatutes.

The true law God gave unto his people, by the hand of his prophet, the faithful of his houſe.

He ſhall never exchange the great God, nor ever alter: his rites unto the worlds, there are none but his.

He vieweth and he knoweth our hidden ſecrets; he ſees the end of all matters at their firſt beginning.

He rewardeth the man of piety according to his works; he gives unto the wicked one evil, according to his wickedneſs.

He will ſend at the end of days, our annointed *Meſſiah*, to relieve thoſe who hope for that end with his ſalvation.

The dead he makes live again, the great God in his mercy; bleſſed for ever and ever is the name of his praiſe.

End of the Friday Night Prayers.

THE PRAYERS FOR SABBATH DAY

Throughout the whole Year.

Prayers for Sabbath Day.

Reader ſings.

Yigdal *page* 137, *and* Audown Owlum *page* 2, *and then goes to his ſtanding place before the ark, and he and the congregation read all the prayers in form and manner as mark'd from page* 1, *to* Yiſhtawback, *page* 44, *and then they ſay the following:*

THE ſouls of all the living ſhall bleſs thy name, O Lord our God; and the ſpirit of all creatures of the fleſh ſhall beautify *Niſhmoth.*

beautify and exalt thy remembrance O our King perpetual; for ever and ever thou art God, and without thee there is not unto us any King, Redeemer, and Saviour. Thou relieveſt, and protecteſt, and feedeſt, and compaſſionateſt, in all times of trouble and affliction, there is not unto us any King but thee, the God of the firſt and of the laſt, the God of all creatures, the Lord of all generations, who is applauded with moſt of praiſes, who governeth his world with graciouſneſs, and his creatures with compaſſion, and the Lord doth not ſlumber, nor he doth not ſleep, he that awakens the ſleepers, and rouſes the ſlumberers, and that giveth ſpeech to the dumb, and that maketh free the bounden, and that ſupporteth the fallen, and that raiſes up the drooping, unto thee alone we confeſs bowing; if our mouths were as full with ſinging praiſes as the ſea is with water, and our tongues with tunes as the waves with bellowing, and our lips with applauſes, as the extent of all the firmament, and our eyes illuſtrious as the ſun and moon, and our hands ſpread out as the eagles wings under the heavens, and our feet light as the hinds, it would not ſuffice us to give praiſe unto thee, O Lord our God, and the God of our fathers, and to bleſs thy name for one thouſandth part of a thouſandth part of a thouſand times the

the ten thouſandth part of ten thouſand times ten thouſand of the goodneſs that thou haſt done unto our fathers and unto us: From *Egypt* thou haſt redeemed us O Lord our God, and from the houſe of bondage thou haſt relieved us; in hungry times thou didſt provide for us, and with plenty thou didſt feed us; from the ſword thou didſt deliver us, and from the peſtilence thou didſt eſcape us; and from bad diſtempers and real ſickneſſes thou didſt ſcreen us; until now thy compaſſion hath been our help, and thy graciouſneſs hath not abandoned us, and let them not forſake us O Lord our God for ever and ever; wherefore all the limbs which thou haſt joined together in us, and the ſpirit, and the ſoul which thou haſt breathed in our noſtrils, and the tongue which thou haſt put into our mouths, they now ſhall confeſs praiſes unto thee, and they ſhall bleſs thee, and they ſhall applaud thee, and they ſhall beautify thee, and they ſhall exalt thee, and they ſhall extol thee, and they ſhall ſanctify thee, and they ſhall give ſovereignty unto thy name O our King; for every mouth unto thee ſhall confeſs, and every tongue unto thee ſhall ſwear, and every knee unto thee ſhall bend, and every upright ſhall bow down before thee, and all the hearts ſhall fear thee, and all the bowels and kidnies ſhall

ſing

ſing Pſalms unto thy Name, as the matter is written, * *All my bones ſhall ſay, Lord who is like unto thee, which deliverest the poor from him that is too ſtrong for him; yea, the poor, and him that is in miſery, from him that ſpoileth him. Who is like unto thee, and who comparable unto thee, and who ſhall contend with thee.* The God, the great, the mighty, and the fearful God on high, the Creator of heaven and earth, we will praiſe thee, and we will applaud thee, and we will beautify thee, and we will bleſs thy holy name, as *David* ſaid, † *Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name.*

Ho-ile By Thautzumoth oozaycho. The ſtrong God, who art ſtrong in thy power, the great One who art glorious in thy name, the mighty One for ever, and the tremenduous One in thy fearfulneſs. The King that ſitteth on the throne high and exalted.

Shochen odd. He inhabiteth eternity in heaven, and his name is the holy one‖, as is written. ‡ *Rejoice in the Lord, O ye righteous, for praiſe is comely for the upright.* In the mouth of the upright he ſhall be praiſed, and with the words of the righteous he ſhall be bleſſed, and with the tongue of the equitable he ſhall be exalted, and amongſt the ſaints he ſhall be ſanctified.

And

* *Pſ.* xxxv. 10. † *Iſ.* lvii. ‖ *Pſ.* ciii. 1. ‡ *Pſ.* xxxiii.

And in the many aſſemblies of thy people of the houſe of *Iſrael*, thy name ſhall be beautified with rejoicings, O our King, throughout all generations: For thus is the duty of all whom thou haſt formed, O Lord our God, and the God of our fathers, to praiſe with majeſty, to praiſe, to applaud, to beautify, to exalt, to extol, to bleſs, to raiſe high, and to utter more than all the ſongs of praiſes and applauſes of *David* the ſon of *Jeſſe*, thy ſervant, thy anointed. *Oobymockhy-loth.*

Here they begin.

Yiſhtawbock, *ſee p.* 44, *and ſay till after* Yotzar or, *p.* 45, *and inſtead of* Haumyer Lyaretz, *p.* 45, *they ſay the following: (but on all other holy days, the Sabbath and New-year's day, and day of expiation excepted, they begin here at* Haumyer Lyaretz).

All ſhall confeſs thy praiſes, and all ſhall applaud thee, and all ſhall ſay there is none holy like unto the Lord, all ſhall exalt thee, *Sela.* The former of every thing, the God who openeth daily the doors of the gates of the eaſt, and he ſplitteth the windows of the firmament, draweth forth the ſun from her habitation, and the moon from her reſting place; *Hawkil Yedoocho.*

place; and he lighteth unto the univerſe and to its inhabitants, which he created with the meaſure of compaſſion; he that giveth light on earth, and unto the dwellers thereon with compaſſion, and with his goodneſs reneweth conſtantly every day the works of the creation, the King who himſelf only was exalted from that time; he that is applauded, and that is beautified, and that is extol'd from the days of the world. The God of the world, in thy compaſſion which is great, have compaſſion over us; the Lord of our power, the rock of our defence, the ſhield of our help, thou high defence to us, there is not thy compariſon, and there is none beſide thee, no, there is none but thee, and who is like thee; there is not thy compariſon, O Lord our God, in this world, and there is none beſides thee, O Lord our King, in the life of the world to come, no, none but thee, O our Redeemer, in the days of the *Meſſiah*, and there is none like thee, O our Saviour, at the raiſing of the dead to life.

Eyl odown oll kull Nawmawſſm.

God, Lord of all the works, the bleſſed, and bleſſed in the mouth of all ſouls, his greatneſs and his goodneſs filleth the world, knowledge and underſtanding are incircled round him, he who is proud of his creatures that are holy, and is adorned with glory in his heavenly chariots, happineſs

pineſs and uprightneſs is before his throne, graciouſneſs and compaſſion is before his glory; good are the lights which he hath created, O our God; he hath created them with knowledge, and with underſtanding, and with ſenſe, power, and might: he gave unto them to be rulers in the world; they are filled with luſtre, and bring forth the light; it is comely their luſtre throughout all the world; they are glad at their going down, and they rejoice at their coming up; they perform with an awe the will of their Creator, beauty and glory they give unto his name, mirth and rejoicings to the remembrance of his majeſty. He called to the ſun, and it ſhone forth with light; he ſaw, and prepared the form of the moon; applauſes they give unto him, all the hoſts of the heaven above; beauty and greatneſs the ſeraphim, and the ophanim, and the holy beaſts.

Unto the God who reſted from all his works on the ſeventh day, he went up and ſat on the throne of his glory, beauty he intended unto the day of reſt, indulging he called unto the day of ſabbath, theſe are the applauſes of the ſeventh day on which he reſted, the Lord God, from all his works; and the ſeventh day he applauded and ſaid a pſaltery ſong for the day of ſabbath; wherefore they ſhall *Loel ayſher Shoboth.*

beautify, and they ſhall bleſs unto the great God all his creatures; applauſes, worthineſs, and greatneſs they ſhall give unto the great God, King, creator of every thing, for that he hath given to his people of *Iſrael* the inheritance of reſting with his holineſs on the day of his holy ſabbath; thy name, O Lord our God, ſhall be ſanctified; and thy remembrance, O our King, ſhall be beautified in the heavens above, and on the earth below. He ſhall be praiſed, our Saviour, for the applauded works of thy hand, and for the ſake of the light of thy lights which thou haſt made, they ſhall beautify thee, *ſela.*

Here they begin at Tiſborach Zurynue, *i. e.* he ſhall be bleſſed our Creator, *ſee pag.* 46, *and ſay all the prayers as marked, till* Hoel hakodeſh, *i. e.* the God, the Holy One, *in the* Shemowna Eſſra, *pag.* 55, *and after* Hoel hakodeſh *they begin the following:*

Yiſmoch Moſhey. He was glad, *Moſes*, of the preſent given to his ſhare, for a faithful ſervant thou calledſt him; a wreath of beauty on his head thou didſt put when he ſtood before thee on the mount *Sinai*, and the two tables of ſtone thou didſt deliver down into his hands; and thou didſt write therein

therein the keeping of ſabbath; and thus it is written in thy law * ; Wherefore the children of *Iſrael* ſhall keep the Sabbath, that they may obſerve the reſting, or Sabbath, throughout their generations, for an everlaſting covenant. It is a ſign between me and the children of *Iſrael* forever: for in ſix days the Lord made the heaven and the earth, and in the ſeventh day he ceaſed and reſted. And he did not give it, the Lord our God, to the people of the lands; and he did net give that inheritance, our king, to the worſhippers of images; and alſo in his ſejournments the ſtubborn ſhall not reſt; for unto *Iſrael* thy people thou gaveſt it, in love unto the ſeed of *Jacob* in whom thou madeſt choice. People who ſanctify the ſeventh they ſhall all be ſatisfied and indulged of thy goodneſs, and in the ſeventh thou didſt take pleaſure, and thou didſt ſanctify it, the delight of the days thou didſt call it, in remembrance of the works of the beginning (or creation.)

Then they ſay.

Alohaynue welohay abothanue Reitzy, *p.* 132, *and after that they ſay* Reitzy *and* Modin, *p.* 61, *till after* Ouſſey Sholem, *p.* 64, *which is the end of the*

* *Exod* xxxi. 16, 17.

Shemowna Eſſra, *and almoſt of the firſt part of the prayers for the Sabbath morning, that is ſaid by the congregation; but the reader here repeats the* Shemowna Eſſra *over again loud, beginning at the bleſſing in p.* 55, *and reads till the* Keduſha, *and then he ſings the following* Keduſha.

Read. We will ſanctify thy name in the world, as well as they do ſanctify it in the heavens above; as it is written by the hand of thy prophet, and they call one to the other and ſay,

Omnes. {KADOSH, KADOSH, KADOSH,} {Holy, Holy, Holy,}
{ADONAI TZYBAOTH, MELO} {O Lord of Hoſts, it is full}
{COL HARRETZ KEBODOW.} {the earth of his glory.}

Read. Then with a tone fierce, great, powerful, and ſtrong they hear a voice, they raiſe him towards the Seraphim, and they ſpeak his bleſſing.

Cong. Bleſſed is the glory of the Lord in his throne.

Read. From thy throne, O our king, thou ſhalt riſe, and be king over us, as we do hope; O when wilt thou reign, king in *Sion*; ſoon in our days for ever and ever thou ſhalt dwell; thou ſhalt

ſhalt be aggrandiz'd, and thou ſhalt be ſanctify'd amidſt *Jeruſalem*, thy City, to all generations, and to all eternity. And our eyes ſhall behold the kingdom, according as the thing is ſaid in the ſong of thy ſtrength, by the hands of *David* thy righteous anointed.

Cong. He ſhall reign king, the Lord, forever, the God of *Sion*, throughout all generations praiſe ye the Lord. *Hallelujah.*

Read. Unto all generations, *&c. till* the God the holy one, *at the end of the* Keduſha, *p.* 56, *and after that he ſays,* Yiſmoch Moſhey, *p.* 146, Alahaynu Wolohay Ayhothanue Reitzy, *p.* 132, Reitzy *and* Modin, *p.* 61, *till after* Ouſſey Sholem, *p.* 64, *and then* Caddiſh Sholem, *or* Whole Caddiſh, *p.* 106.

The Jews of Poland *or thoſe who follow their ceremonies, which the* Jews *of* England *do, they ſay the following after the aforeſaid* Caddiſh.

Read. and Omnes. ‖ Among the Gods their is none like thee, O Lord, and there is none that can do like thy works. Thy kingdom is the kingdom of the univerſe, and thy ruling is throughout all generations. *En Commochoe.*

‖ *Pſ.* lxxxvi. 8.

tions. The Lord is king, the Lord was king, the Lord will be king, for ever and ever. He ſhall give ſtrength to his people, the Lord ſhall bleſs his people with peace.

Ab horach-mim. O Father of compaſſion do good with thy pleaſure unto *Sion*, and build the walls of *Jeruſalem*, for in thee alone is our truſt, king, great God, high and exalted Lord of the worlds.

End of the firſt part of the Sabbath Morning Prayer, *call'd* Shachrit; *and here the clerk ſells the officiating articles, and after that the law is taken out of the ark*, &c. *ſee p.* 89 *to* 96.

Note, *When the reader firſt lays down the law on the altar, inſtead of ſaying*, And he ſhall aſſiſt, and he ſhall remember, *&c. he ſayeth the following.*

Ol Hockol. *Read.* For all this he ſhall be magnify'd, and he ſhall be ſanctify'd, and he ſhall be applauded, and he ſhall be beautify'd, and he ſhall be raiſed, and he ſhall be exalted; his name, the name of king of the king of kings, the holy one; bleſſed is he in the world which he hath created, this world and the world to come, according to his pleaſure, and according to the pleaſure of his devout ones, and according to the pleaſure of all the houſe of

of *Iſrael*. The creator of the worlds, the Lord of all creatures, the God of all the ſouls, he that ſitteth in the furthermoſt heaven above, he that dwelleth in the heaven of the firſt heavens; his holineſs on the creatures, and his holineſs on the throne of glory; and thus ſhall it be ſanctify'd thy name by us, O Lord our God, in ſight of all living; and it ſhall be ſaid before him, the new ſong as it is written, * Sing unto God, ſing praiſes to his name; extol him that rideth upon the heavens by his name JAH, and rejoice before him. And he ſhall be ſeen by every eye, when he return'd to his dwelling as it is written, Thus every eye they ſhall ſee the returning of the Lord unto *Sion*, and the glory of the Lord ſhall be ſpoken and diſcover'd; and they ſhall ſee all creatures together, that it is the mouth of the Lord that ſpeaketh.

O the father of compaſſion, he ſhall compaſſionate his beloved people, and remember the covenant of our fathers, and deliver our ſouls from evil hours, and he ſhall call to the evil ſpirit of the chiefs and favour us to eſcape danger for ever; and he ſhall ſatisfy our requeſts with a meaſure of goodneſs, ſalvation, and compaſſion. *Ab horachmim.*

* *Pſ.* lxviii. 4.

After the foregoing has been read, the reader goes on in the ceremony of calling perſons before the law as is ſet down from p. 89 *to* 96; *and on this day being the Sabbath, ſeven perſons are call'd before the law, and the reader reads to every one a whole chapter; and after a ſeventh perſon, an eighth is call'd up to the law, to ſay* Maphtir, *ſee Index; and whilſt he ſays* Maphtir, *the law is rolling up, and he that officiates* Hagbah *ſits with the law on a bench near the altar, and he who officiates* Geleela *ſits on the left hand of the* Hagbaïſt *till the* Maphtir *is over; and then the reader reads loud, ſeated on the right hand of the* Hagbaiſt *and holding the law, the two following prayers.*

Yakoom poorkon. *Read.* There ſhall ariſe a redemption from heaven, favourable, gracious, and compaſſionate, and long life, and plenty of proviſion, and heavenly aſſiſtance, and bodily health, and ſpecial light, living ſeed and laſting ſeed that ſhall not ceaſe, and that ſhall be interrupted for the learners of the law, unto the principal rabbies, and unto the rabbies of the holy ſociety that are in the land of *Iſrael*, i. e. *the land of promiſe*, and that are in the land of *Babylon*, to the chiefs of the preachers, and to the chiefs of the Schools,

Shools, and to the chief of the univerſities, and to the numerous many judges, to all their diſciples, and to all the Sholars of their diſciples, and to all who occupy themſelves in the law; the king of the world ſhall bleſs them, he ſhall preſerve their lives, and he ſhall encreaſe their days, and he ſhall prolong their years, and they ſhall be redeem'd, and they ſhall be ſuffer'd to eſcape from all croſſes, and from all evil afflictions; the Lord, who is in heaven, ſhall be in their aſſiſtance at all times and ſeaſons, and ye ſhall ſay, *Amen.*

Cong. *Amen.*

Read. There ſhall ariſe a redemption from heaven, *&c. the ſame almoſt as the foregoing.*

Cong. *Amen.*

Read. He who hath bleſſed our fathers *Abraham*, *Iſaac*, and *Jacob*, he ſhall bleſs unto all this holy congregation, with all other holy congregations, them and their wives, and their ſons, and their daughters, and all belonging unto them; and thoſe who unite unto the ſynagogues with prayers; and thoſe who come into them to pray; and thoſe who give candles to burn in the ſynagogue, and wine to the *Keeduſh*, and *Habdallah*; and thoſe who employ themſelves in the neceſſaries of their congregation with faithfulneſs, the holy God, bleſſed *Mee ſhay bayrach.*

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is he ſhall pay them their rewards, and ſhall put away from them all ſicknefſes, and he ſhall heal unto all their carcaſſes, and he ſhall pardon unto all their ſins, and he ſhall ſend bleſſing and proſperity unto all the works of their hands, with all *Iſrael*, their brethren, and we will all ſay, *Amen.*

Cong. *Amen.*

On the Sabbath preceeding the new moon, the reader ſayeth here with a tune.

Me ſhayeſſa niſſim. *Read.* He who perform'd miracles unto our fathers, and redeem'd them from bondages to freedom; he ſhall redeem us ſoon, and ſhall gather our droven away, from the four corners of the earth, aſſociates are all *Iſrael*, and we will ſay, *Amen.*

Cong. *Amen.*

Roſh chodeſh. *Read.* The firſt of the month, *(naming the month next enſuing)* will be on *(naming on what day of the week it is)* which is coming unto us for our good.

Yechad ſheboe. *Cong.* He ſhall renew it the holy God, bleſſed is he to joy and to gladneſs, to life and peace, to ſalvation and to comfort over and over all his people, the houſe of *Iſrael*, and we will ſay, *Amen.*

Cong. *Amen.*

The reader repeats Yechad ſhehoe *ſinging, and after that he ſays* Aſhry, *&c. to* Halelujah, *p.* 34; *and after that* Yehaleluh, *and ſo on till the law is put up; and then the reader ſays* Chautzi Caudiſh, *p.* 87, 88, *and after that all ſay the* Shemowna Eſſra, *as far as* Hoel hakodeſh, *p.* 55, *and then they begin* Teekonto Shoboſs, *p.* 155, *which is call'd* Mooſaph, *or additional* Shemowna Eſſra.

On the Sabbath preceeding the new moon, they ſay the following immediately after the Mee ſhay barach, *p.* 153.

Read. and Cong. Father of compaſſion, who dwelleth on high; with his mighty compaſſion he ſhall remember in compaſſion the gracious and the upright, and the equitable holy congregation, who have ſurrender'd their ſouls for to ſanctify thy name, the beloved and the comely in their life time, and in death they did not fall off from thee; they were lighter than eagles, and ſtronger than lions, to do the will of their maker, and the pleaſure of their former; he ſhall remember them our God, with goodneſs, with the other righteous in the world, and he ſhall revenge in our days in our ſight the vengeance of the blood of his ſervants that was ſpilt, as it is written in

Deut. xxxii. 43. in the law of *Moſes*, the man of God, rejoice O ye nations with his people, for the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful unto his land, and to his people; and by the hands of thy ſervants, the prophets it is written, ſaying, and ſhall I not revenge the vengeance of their blood, and the Lord reſteth in *Sion*; and in the holy writ it is ſaid, why ſhall the nations ſay, where is their God, it ſhall be known among the nations in our ſight, the revenging of the blood of thy ſervants that was ſpilt, and it is ſaid, when (*a*) he maketh inquiſition for blood, he remembereth them, he forgetteth not the cry of the humble. And it is ſaid (*b*) he ſhall judge among the heathens, he ſhall fill the places with the dead bodies, he ſhall wound the heads over many countries, he ſhall drink of the brook in the way, therefore ſhall he lift up his head.

Reader and *Omnes.* Aſhry, *&c. as mentioned in the foregoing page.*

Teekon to Shoboſh. Thou didſt prepare the *Sabbath*, and didſt command with pleaſure her offerings, and it's being made known with all the ceremonies of her offerings, and indulgencies for ever, they ſhall inherit glory,

(*a*) *Pſal.* ix. 12. (*b*) *Pſal.* cx. 6, 7.

glory, and enjoy life, thoſe who love her forms, and they ſhall be made great; yea, on mount *Sinai* it was commanded concerning her. And thou didſt command us, O Lord our God, to ſacrifice on the *Sabbath* more offerings as is worthy to do. It ſhall be thy pleaſure, O Lord our God, and the God of our fathers, that thou ſhalt bring us with pleaſure into our land, and thou ſhalt plant us in our portion of land, and there we will ſet before thee our offerings as we ought, the continual burnt-offerings in their turns, and more offerings according to their rules; and the additional offering of the *Sabbath* we will ſet and offer before thee with love, according to the will of thy ſtatutes, as thou haſt written unto us in thy law, by the hand of *Moſes* thy ſervant, from the mouth of thy glory, it was ſaid; (*a*) and on the *Sabbath-day* two lambs of the firſt year without ſpot, and a tenth deal of flower for a meat offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every *Sabbath*, beſides the continual burnt offering, and his drink offering.

They ſhall be joyful in thy kingdom, the obſervers of the *Sabbath*, and they ſhall *Yiſmechue bemalchutaycho.*

(*a*) *Numb.* xxviii. 9.

ſhall be called with pleaſure a people, ſanctifiers of the ſeventh, they ſhall all be contented and ſatisfied of thy goodneſs, for thou didſt will and ſanctify the ſeventh, the delight of days thou didſt inſtitute it, in remembrance of the works of the beginning of the creation.

Then they ſay:

Alohaynu, Wylohay, Aynothanue, Reitzy, *pag.* 132. *and after that they ſay,* Reitzy *and* Modin, *pag.* 61. *until after* Ouſſey Sholem, *pag.* 64. *which is the End of the ſecond* Shemowna Eſſra *of the* Sabbath Morning; *which is called* Muſſaph Shemowna Eſſra. *This* Shemowna Eſſra, *the reader repeats again loud, beginning at the firſt bleſſing, in* pag. 55. *till the* Kiduſha, *and then he ſings the following* Kiduſha.

Kiduſhah of Nawreetzoch.

Reader. We will ſtrengthen thee, and we will ſanctify thee, in the myſtical words of the holy *Seraphim*, who ſanctifieth thy name with holineſs, as it is written by the hand of thy prophet, and they call to each other, and ſay.

Cong. Holy, holy, holy, is the Lord of Hoſts, it is filled the earth with his glory.

Reader.

Reader. His glory filleth the world, his ſervants aſk one, the other where is the Place of his glory, and to each other they ſay, bleſſed.

Cong. Bleſſed is the Lord from his place.

Reader. From his place he ſhall turn with compaſſion and favour a people, who unite his name, evening and morning every day conſtantly, and twice with love they ſay *Shema (i. e.* hear)

Cong. Hear O *Iſrael*, the Lord our God, the Lord is but one.

Reader. But one he is our God, he is our father, he is our king, he is our Saviour, and he ſhall hear us with his compaſſion a ſecond time in ſight of all the living to be unto you a God.

Cong. I am the Lord your God.

On holy and feſtival days, the Congregation add here.

He is ſtrong, our ſtrengthener, O Lord our God, how ſtrong is thy name, throughout the land, and the Lord he ſhall be king over all the lands, in which day the Lord ſhall be one, and his name ſhall be one. *The above is ſaid on feſtivals only.*

Reader. And in the words of thy holineſs it is written, ſaying.

Omnes.

Omnes. He ſhall reign Lord for ever, thy God in *Sion* throughout all generations. *Hallelujah.*

Then the reader begins Ledor Wador, *pag.* 57. *and reads till* Hoel Hakodeſh, *at the end of the* Keduſha, *in* pag. 55. *and then* Teekonto Shoboſh, *pag.* 56. *and goes through the whole* Shemowna Eſſra, *as the Congregation did before, as is there mark'd. And at the end of* Ouſſey-Sholem, *the reader ſays,* Caddiſh Sholem, *pag.* 106, *and after that all together ſay the following.*

En Kalohenue,

Read. and *Cong.* There is none like our God, there is none like our Lord, there is none like our King, there is none like our Saviour. Who is like unto our God, who is like unto our Lord, who is like unto our King, who is like unto our Saviour. We will give majeſty unto our God, we will give majeſty unto our Lord, we will give majeſty unto our king, we will give majeſty unto our Saviour. O bleſſed is our God, O bleſſed is our king, O bleſſed is our Lord, O bleſſed is our Saviour. Thou art he O our God, thou art he O our Lord, thou art he O our king, thou art he O our Saviour. Thou art he before whom our fathers burnt

burnt the burnt-offerings of ſavoury ſpices.

The ſongs which the Levites *uſed to ſay in the holy houſe or temple.*

On the firſt day they uſed to ſay. The earth *(a)* is the Lord's, and the Fullneſs thereof, the worlds, and they that dwell therein. *Haſhir Shehalviyim.*

On the ſecond, Great *(b)* is the Lord, and greatly to be praiſed in the city of our God, in the mountain of his holineſs.

On the third, God *(c)* ſtandeth in the congregation of the mighty, he judgeth among the Gods.

On the fourth, O *(d)* Lord God to whom vengeance belongeth, O God to whom vengeance belongeth, ſhew thy ſelf.

On the fifth, Sing *(e)* aloud unto God our ſtrength, make a joyful noiſe unto the God of *Jacob.*

On the ſixth, The *(f)* Lord reigneth, he is clothed with majeſty, the Lord is clothed with ſtrength, wherewith he hath girded himſelf, the world alſo is eſtabliſhed that it cannot be moved.

(a) *Pſal.* xxiv. (b) *Pſal.* xlviii.
(c) *Pſal.* lxxxii. (d) *Pſal.* xciv.
(e) *Pſal.* lxxxi. (f) xciii.

On the Sabbath, A *(g)* pſaltry ſong for the ſabbath-day, a pſalm ſong for time hereafter to come, when all days will be *Sabbath* and reſtings in the life of the world everlaſting.

After this they ſay:

Amar Rabby Eleazar, *pag.* 135. *which ends*, the Lord ſhall bleſs his people with peace, *and after that they ſay* Olynue, *pag.* 109. *and* Alken Nykawlooch, pag. ibid. *and after that one orphan ſays* Caddiſh Yathom, *ſee* pag. 110. *and after that altogether ſing* Yigdall, *pag.* 137, *and then the whole morning prayer of the* Sabbath *is quite ended; and every one at going from the ſynagogue ſay to each other, good* Shabbaſs; *in the afternoon about three or four in winter, and about five or ſix in ſummer, they go to the ſynagogue a ſecond time, and ſay the following prayers, which is called* Mincha, *i. e. evening offering.*

Reader and *Omnes.* Aſhry *pag.* 34. Ubo Lezeeon, *pag.* 103.

And after that, the reader ſays firſt, and the Congregation repeat next the following.

Reader.

(g) *Pſal.* xcii.

Reader. I * make my prayer unto thee O Lord, in an acceptable time, O God in the multitude of thy mercies, anſwer me in the truth of thy ſalvation.

Cong. repeats. *After this the law is taken out of the ark, and one chapter out of it read on the altar, to a* Cohen, *a* Levite, *and an* Iſraelite, *with all the ceremonies uſed with the ſame, as is uſual for taking out and putting up the law,* ſee *pag.* 89 *to* 96. *from* Weyhee binſowah, *to the words* (renew our days as heretofore.)

After the law is put up again, the reader ſays, Chazzi Caddiſh, *pag.* 87, 88. *and then altogether ſay the firſt, ſecond, and third bleſſing of the* Shemowna-Eſſra, *pag.* 55. *till* Hoel Hakodeſh, *and then they ſay the following, which is the evening* Shemowna-Eſſra, *called* Mincha Shemowna-Eſſra.

Atta Aychod.

Reader and *Omnes.* Thou art one, and thy name is one, and who is like unto thy people *Iſrael.* A nation on earth, beauty, greatneſs, and a crown of ſalvation, reſting, and holineſs unto thy people thou didſt give; *Abraham* ſhall be glad, *Iſaac* ſhall rejoice; *Jacob* and his Sons ſhall reſt; a reſting of love and good will; a reſting of peace and agree-

* *Pſal.* lxix. 13.

ment, and quietneſs, and ſecurity, a compleat reſting, which thou delighteſt on the day, thy children ſhall know and acknowledge that it is from thee that their reſting cometh, and for their reſtings they ſhall ſanctify thy name.

After that Alohaynoo Wylohey Aybothanue Reytzy, *p.* 133, Reytzy *and* Modim, *p.* 61, *until after* Ouſſeÿ Sholem, *p.* 64, *which is the end of* Mincha Shemowna Eſſra.

Then they ſay.

* Thy righteouſneſs is an everlaſting righteouſneſs, and thy law is the truth.

‖ Thy righteouſneſs is like the great mountains, thy judgments are a great deep, O Lord, thou preſerveſt man and beaſts.

Then the Reader ſays Caddiſh Sholem, *p.* 106, *and after that they ſay the following Pſalms.*

Borchee Nopſhee. Bleſs the Lord, O my ſoul; O Lord my God, thou art very great, thou art *Pſalm* CIV. clothed with honour and majeſty. Who covereſt thyſelf with light, as with a garment; who ſtretcheſt out the heavens like a curtain. Who layeth the beams of his chambers in the waters; who maketh the

* *Pſ.* cxix. 142. ‖ *Pſ.* xxxvi. 6.

the clouds his chariot; who walketh upon the wings of the wind. Who maketh his angels ſpirits; his miniſters a flaming fire. Who laid the foundations of the earth, that it ſhould not be removed for ever. Thou coveredſt it with the deep, as with a garment; the waters ſtood above the mountains. At thy rebuke they fled; at the voice of thy thunder they haſted away. They go up by the mountains; they go down by the valleys, unto the place which thou haſt founded for them. Thou haſt ſet a bound that they may not paſs over; that they turn not again to cover the earth. He ſendeth the ſprings into the valleys, which run among the hills. They give drink to every beaſt of the field; the wild aſſes quench their thirſt. By them ſhall the fowls of the heaven have their habitation, which ſing among the branches. He watereth the hills from his chambers; the earth is ſatisfy'd with the fruit of thy works. He cauſeth the graſs to grow for the cattel, and herb for the ſervice of men, that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oyl to make his face to ſhine, and bread which ſtrengtheneth man's heart. The trees of the Lord are full of ſap; the cedars of *Libanon*

which he hath planted. Where the birds make their neſts; as for the ſtork, the fir-trees are her houſe. The high hills are a refuge for the wild goats, and the rocks for the conies. He appointed the moon for ſeaſons; the ſun knoweth his going down. Thou makeſt darkneſs, and it is night; wherein all the beaſts of the foreſt do creep forth. The young lions roar after their prey, and ſeek their meet from God. The ſun ariſeth, they gather themſelves together, and lay them down in their dens. Men goeth forth to his work, and to his labour unto the evening. O Lord, how manifold are thy works! in wiſdom haſt thou made them all; the earth is full of thy riches. So is this great and wide ſea, wherein are things creeping innumerable, both ſmall and great beaſts. There go the ſhips; there is that leviathan, whom thou haſt made to play therein. Theſe wait all upon thee; that thou mayſt give them their meat in due ſeaſon. That thou giveſt them, they gather; thou open'ſt thine hand, they are fill'd with good. Thou hideſt thy face, they are troubled; thou takeſt away their breath, they die, and return to their duſt. Thou ſendeſt forth thy ſpirit, they are created; and thou reneweſt the face of the earth. The glory of the Lord ſhall endure for ever;

the

the Lord ſhall rejoice in his works. He looketh on the earth, and it trembleth; he toucheth the hills, and they ſmoke. I will ſing unto the Lord as long as I live; I will ſing praiſe unto my God, while I have my being. My meditation of him ſhall be ſweet; I will be glad in the Lord. Let the ſinners be conſumed out of the earth, and let the wicked be no more; bleſs thou the Lord, O my ſoul, praiſe ye the Lord.

A ſong of degrees.

In my diſtreſs I cry'd unto the Lord, and he heard me. Deliver my ſoul, O Lord, from lying lips, and from a deceitful tongue. What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue? Sharp arrows of the mighty, with coals of juniper. Wo is unto me, that I ſojourn in *Meſech*, that I dwell in the tents of *Kedar*. My ſoul hath long dwelt with him, that hateth peace. I am for peace; but when I ſpeak, they are for war. *Pſ.* CXX.

A ſong of degrees.

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which *Pſ.* CXXI.

made heaven and earth. He will not ſuffer thy foot to be moved: He that keepeth thee will not ſlumber. Behold, he that keepeth *Iſrael*, ſhall neither ſlumber nor ſleep. The Lord is thy keeper; the Lord is thy ſhade upon thy right hand. The ſun ſhall not ſmite thee by day, nor the moon by night. The Lord ſhall preſerve thee from all evil; he ſhall preſerve thy ſoul. The Lord preſerve thy going out, and thy coming in, from this time forth, and even for ever more.

A ſong of degrees.

Pſ. CXXII. I was glad when they ſaid unto me, Let us go into the houſe of the Lord; our feet ſhall ſtand within thy gates, O *Jeruſalem*. *Jeruſalem* is builded as a city, that is compact together: Whither the tribes go up, the tribes of the Lord, unto the teſtimony of *Iſrael*, to give thanks unto the name of the Lord. For there are ſet thrones of judgment; the thrones of the houſe of *David*. Pray for the peace of *Jeruſalem*: They ſhall proſper that love thee. Peace be within thy walls, and proſperity within thy palaces. For my brethern and companions ſakes, I will now ſay, Peace be within thee: becauſe

becauſe of the houſe of the Lord our God, I will ſeek thy good.

A ſong of degrees.

Unto thee lift I up mine eyes, O thou that dwelleſt in the heavens. Behold, as the eyes of ſervants look unto the hands of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs; ſo our eyes wait upon the Lord our God, untill that he have mercy on us. Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt. Our Soul is exceedingly filled with the the ſcorning of thoſe that are at eaſe, and with the contempt of the proud. *Pſ.* CXXIII.

A ſong of degrees.

If it had not been the Lord, who was on our ſide, now may *Iſrael* ſay: If it had not been the Lord, who was on our ſide, when men roſe up againſt us: Then they had ſwallow'd us up quick, when their wrath was kindled againſt us. Then the waters had overwhelm'd us, the ſtream had gone over our ſoul. Then the proud waters had gone over our ſoul. Bleſſed be the Lord, who hath not given us a prey to their teeth. *Pſ.* CXXIV.

teeth. Our ſoul is eſcaped as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcap'd. Our help is in the name of our Lord, who made heaven and earth.

A ſong of degrees.

Pſ. CXXV. They that truſt in the Lord, ſhall be as mount *Zion*, which cannot be remov'd, but abideth for ever. As the mountains are round about *Jeruſalem*, ſo the Lord is round about his people, from henceforth even for ever. For the rod of the wicked ſhall not reſt upon the lot of the righteous; leſt the righteous put forth his hands unto eniquity. Do good, O Lord, unto thoſe that be good, and to them that are upright in their hearts. As for ſuch as turn aſide unto their crooked ways, the Lord ſhall lead them forth with the workers of iniquity; but peace ſhall be upon *Iſrael*.

A ſong of degrees.

Pſ. CXXVI. When the Lord turned again the captivity of *Zion*, we were like them that dream. Then was our mouth fill'd with laughter, and our tongue with ſinging; then ſaid they among the heathen, the Lord hath done great things for them.

The

The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the ſtreams in the ſouth. They that ſow in tears, ſhall reap in joy. He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoycing, bringing his ſheaves with him.

A ſong of degrees.

Except the Lord will build the houſe, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain. It is vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: for ſo he giveth his beloved ſleep. Lo, children are a heritage of the Lord; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; ſo are children of the youth. Happy is the man that hath his quiver full of them; they ſhall not be aſhamed, but they ſhall ſpeak with he enemies in the gate. *Pſ.* CXXVII.

A ſong of degrees.

Bleſſed is every one that feareth the Lord, that walketh in his ways. For thou ſhalt eat the labour of thine hands; happy ſhalt thou be, and it ſhall be well with *Pſ.* CXXVIII

with thee. Thy wife ſhall be as a fruitful vine by the ſides of thine houſe; thy children like olive plants, round about thy table. Behold, that thus the man ſhall be bleſſed, that feareth the Lord. The Lord ſhall bleſs thee out of *Zion*; and thou ſhalt ſee the good of *Jeruſalem*, all the days of thy life. Yea, thou ſhalt ſee thy childrens children, and peace upon *Iſrael*.

A ſong of degrees.

Pſ. CXXIX. Many a time have they afflicted me from my youth, may *Iſrael* now ſay. Many a time have they afflicted me from my youth; yet they have not prevail'd againſt me. The plowers plow'd upon my back; they made long their furrows. The Lord is righteous; he hath cut aſunder the cords of the wicked. Let them all be confounded and turn'd back that hate *Zion*. Let them be as the graſs upon the houſe tops, which withereth before it groweth up, wherewith the mower filleth not his hand; nor he that bindeth ſheaves, his boſom. Neither do they which go by, ſay, The bleſſing of the Lord be upon you; we bleſs you in the name of the Lord.

A ſong of degrees.

Out of the depths have I cry'd unto thee, O Lord. Lord hear my voice, let thine ear be attentive to the voice of my ſupplications. If thou, Lord, ſhouldſt mark iniquities, O Lord, who ſhall ſtand? But there is forgiveneſs with thee, and thou mayſt be fear'd. I wait for the Lord, my ſoul doth wait, and in his word do I hope. My ſoul waiteth for the Lord, more than they that watch for the morning; I ſay, more than they that watch for the morning. Let *Iſrael* hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he ſhall redeem *Iſrael* from all it's iniquities. *Pſ.* CXXX.

A ſong of degrees.

Lord, my heart is not haughty, nor mine eyes lofty; neither do I exerciſe myſelf in great matters, or in things to high for me. Surely I have behaved and quieted myſelf as a child that is weaned of his mother; my ſoul is even as a weaned child. Let *Iſrael* hope in the Lord, from henceforth and for ever. *Pſ.* CXXXI.

A ſong of degrees.

Lord, remember *David*, and all his
*Pſ.*CXXXII. affliction: How he ſwore unto the Lord, and vowed unto the mighty God o *Jacob*. Surely I will not come into the tabernacle of my houſe, nor go up into my bed: I will not give ſleep to mine eyes, or ſlumber to mine eyelids, untill I find out a place for the Lord, an habitation for the mighty God of *Jacob*. Lo, we heard of it at *Ephratah*; we found it in the fields of the wood. We will go into his tabernacles; we will worſhip at his footſtool. Ariſe, O Lord, into thy reſt; thou and the ark of thy ſtrength. Let thy prieſts be clothed with righteouſneſs, and let thy ſaints ſhout for joy. For thy ſervant *David*'s ſake, turn not thy face away from thine anointed. The Lord hath ſworn in truth unto *David*, he will not turn from it. Of the fruit of thy body will I ſet upon thy throne. If thy children will keep my covenant and my teſtimony, that I ſhall teach them; their children alſo ſhall ſit upon thy throne for ever more. For the Lord hath choſen *Zion*; he hath deſireth it for his habitation. This is my reſt for ever; here will I dwell for I have deſired it. I will abundantly bleſs her proviſion; I will ſatisfy her poor with bread.

bread. I will alſo clothe her prieſts with ſalvation; and her ſaints ſhall ſhout aloud for joy. There will I make the horn of *David* to bud; I have ordain'd a lamp for mine anointed. His enemies will I clothe with ſhame; but upon himſelf ſhall his crown flouriſh.

A ſong of degrees.

Behold how good and how pleaſant it is for bretheren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even *Aaron*'s beard, that went down to the ſkirts of his garments. As the dew of *Hermon*, and as the dew that deſcended upon the mountains of *Zion*; for there the Lord commanded the bleſſing, even life for ever more. *Pſ.* CXXXIII.

A ſong of degrees.

Behold, bleſs ye the Lord, all ye ſervants of the Lord, which by night ſtand in the houſe of the Lord. Lift up your hands in the ſanctuary and bleſs the Lord. The Lord, that made heaven and earth, bleſs thee out of *Zion*. *Pſ.* CXXXIV.

After

After this they say Olynue, *p.* 109, *and* Al Ken Nykawoo Loch, *p.* 109, *which ends the prayers of* Mincha.

End of the Prayers for their Sabbath Day



THE

THE PRAYERS FOR SATURDAY NIGHT

Throughout the whole Year.

Prayers for Saturday Night.

THE *following is the prayers for Saturday night, call'd in Hebrew,* Tephilath Maurib.

A Pſalm of David.

Read. & Omnes. Bleſſed be the Lord, my ſtrength, which teacheth my hands to war, and my fingers to fight. My goodneſs and my fortreſs, my high tower *Lydauvid-Baurooch. Pſ.* CXLIV.

tower and my deliverer, my ſhield, and he in whom I truſt; who ſubdueth my people under me. Lord, what is man, that thou takeſt knowledge of him? or the ſon of man, that thou makeſt account of him? Man is like to vanity; his days are as a ſhadow that paſſeth away. Bowe the heavens, O Lord, and come down; touch the mountains and they ſhall ſmoke. Caſt forth ligthning, and ſcatter them; ſhoot out thine arrows, and deſtroy them. Send thine hand from above, rid me and deliver me out of great waters, from the hand of ſtrange children; whoſe mouth ſpeaketh vanity; and their right hand is a right hand of falſhood. I will ſing a new ſong unto thee, O God, upon the pſaltery; on an inſtrument of ten ſtrings will I ſing praiſes unto thee. It is he that giveth ſalvation unto kings; who delivereth *David* his ſervant from the hurtful ſword. Rid me, and deliver me from the hand of ſtrange children; whoſe mouths ſpeaketh vanity, and their right hand is a right hand of falſhood. That our ſons may be as plants grown up in their youth; that our daughters may be as corner ſtones, poliſh'd after the ſimilitude of a palace; that our garners may be full, affording all manner of ſtore; that our ſheep may bring forth thouſands,

ſands, and ten thouſands in our ſtreets: That our oxen may be ſtrong to labour; that there be no breaking in, nor going out, that there be no complaining in our ſtreets. Happy is that people that is in ſuch a caſe: yea, happy is that people, whoſe God is the Lord.

To the chief muſician on Neginoth, a pſalm or ſong, God be merciful unto us, and bleſs us: and cauſe thy face to ſhine upon us. *Selah.* That thy way may be known upon earth, thy ſaving health among all nations. Let the people praiſe thee, O God; let all the people praiſe thee. O let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. *Selah.* Let the people praiſe thee, O God; let all the people praiſe thee. Then ſhall the earth yield her increaſe; and God, even our own God ſhall bleſs us. God ſhall bleſs us, and all the ends of the earth ſhall fear him. *Lamnazyach binginoth.* *Pſ.* LXVII.

After ſinging the two foregoing pſalms they ſay,

Reader & Omnes Weehue-rachum, *p.* 114. *till the End of* Yeroo Eynynue, *p.* 121. *as is there mark'd for the Evening Prayer of every Day: After the* Yeroo Eynynue, *the Reader ſayeth*

Chutzi Caddiſh, *p.* 87, 88. *And after that all ſay the* Shemowna Eſſra, *p.* 55. *and the* Atta Chynantanue, *p.* 57. *in its place as mark'd; and when they have ſaid to the end of the* Shemowna Eſſra, *p.* 55. *then the reader ſays the whole* Caddiſh, *p.* 106, *to* 108. *and after that they ſay* Weehee noam, *p.* 25. *and after that they begin in* Ubo Lez Lezeeon, *p.* 103. *at the words*; and thou art holy, *which in Hebrew is called* Wyatta Kadeſh, *as mark'd p.* 103. *and read to the end of* Ubo Lezeeon, *p.* 103. *And the reader ſays again the* Caddiſh, *p.* 106 *to* 108, *and after that they ſay the following, which in Hebrew is called* (Weyeeten Lycho.)

Weyeeten Lycho. *(a)* And God ſhall give unto thee of the dew of heaven, and of the fatneſs of the earth, and plenty of corn and wine. Nations ſhall ſerve thee, and many people ſhall bow down unto thee, and he ſhall be a guider to thy brethren, and the children of thy mother ſhall bow down unto thee; thy curſers ſhall be accurſed, and thy bleſſers ſhall be bleſſed, and the Almighty God ſhall bleſs thee, and make thee fruitful, and ſhall multiply thee; and thou ſhalt make him a great people; and he ſhall give to thee the bleſſing of Abraham, to thee and to thy ſeed to inherit

(*a*) *Gen.* xxvii. 28, 29.

herit the land which the Lord gave to Abraham. God ſhall help thee, and the bleſſings of the Almighty ſhall bleſs thee; the bleſſings of the heavens above, the bleſſings of the earth below, the bleſſing of the father and mother, the bleſſing of the father ſhall reach up to the heighth of the world. Joſeph ſhall be a head over his brethren, and I will love thee, and I will bleſs thee, and I will multiply thee; and I will bleſs the fruit of thy womb, and the fruit of thy grounds, thy corn, thy wine, and thy oil; thou ſhalt have multiplicity of oxen and herds, of ſheep in the land which he ſwore to thy fathers to give to thee; thou ſhalt be bleſſed more than all the nations; there ſhall be no barrenneſs among thee nor thy cattle, and the Lord ſhall take away from thee all the evil meſſengers of *Egypt*, and ſhall ſend them upon all thy enemies. *(a)* Bleſſed ſhalt thou be in the city, and bleſſed alſo in the field. *(b)* Bleſſed ſhalt thou be when thou comeſt in, and bleſſed alſo when thou goeſt out; bleſſed ſhall be thy baſket and thy *(c)* dough; *(d)* bleſſed ſhall be the fruit of thy body and the fruit of the ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep. *(e)* The Lord ſhall command the

(a) *Deut.* xxviii. 3. (b) *ibid.* 6. (c) *ibid.* 5. (d) *ibid.* 4. (e) *ibid.* 8.

bleſſing to be with thee in thy ſtore-houſes, and in all the works of thy hands, and will bleſs thee in the land which the Lord thy God giveth to thee. God *(a)* ſhall open unto thee his good treaſure, even the heaven, to give rain unto thy lands in due ſeaſon, and to bleſs all the works of thy hands; and thou ſhalt lend unto many nations but ſhalt not borrow thyſelf, for the Lord thy God hath bleſſed thee as he ſpake unto thee; and thou ſhalt deſtroy many nations, and ſhalt not be deſtroyed thyſelf; and thou ſhalt rule over many nations, but they ſhall not rule over thee. Well for thee, O *Iſrael*, who is like unto thee, a people ſaved by the Lord, the ſhield of thy aſſiſtance; thy enemies ſhall deny themſelves to thy proud ſword, and thou ſhalt tread on their haughtineſs.

Yiſrael Noſhaw. *Iſrael* is ſaved by the Lord with an everlaſting ſalvation; they ſhall not be abuſed nor affronted for ever and ever, and ye ſhall know that I am with *Iſrael*, and that I am the Lord your God, and none beſide me, and ye my people ſhall not be made aſhamed for ever. And the Lord will deliver the returners, and they ſhall come into *Sion* with ſinging and everlaſting joy on their heads, mirth and gladneſs ſhall arrive unto them; melancholy

(a) Deut. xxviii. 12.

and

and groanings ſhall flee from them; for with gladneſs they ſhall go forth and ſhall paſs in peace; the hills and high mountains ſhall open before you with ſinging, and all the trees of the field ſhall clap their hands. *(a)* Behold God is my ſalvation; I will truſt and will not fear, for the Lord God is my ſtrength and ſong, he is alſo become my ſalvation; therefore with joy ſhall ye draw waters out of the wells of ſalvation, and ye ſhall ſay in that day praiſe the Lord, call upon his name, declare his works among the people, make mention of them for his name is exalted; ſing unto the Lord for he hath done excellent things, this is known in all the world. Cry out and ſhout O inhabitants of *Zion*, for great is the holy One of *Iſrael* in the midſt of thee: And it ſhall be ſaid on that day behold now our God, for this we hoped unto him, and he hath ſaved us; this is the Lord, we hoped unto him, we will be glad and rejoice in his ſalvation.

(b) I create the fruit of the lips; peace, peace be unto him that is far off, and to him that is near, ſaith the Lord, and I will heal him. And the ſpirit ſhall gird my anointed head-ſervant *David*, and unto thy people, thou ſon of *Jeſſe*, ſhall be peace; peace be unto thee, and peace *Bowry Niv Syfoſayim.*

(a) Iſaiah XII. 2, 3, 4, 5, 6. *(b) Iſaiah* xlvii. 19.

unto thy helper, for thy God hath helped thee, and received theſe bleſſings, and gave them to the chiefs of his people, ſaying thus, ye ſhall live in peace, thou and thy houſe, and unto every thing belonging unto thee, there ſhall be peace.

Pſal. xxix. 11. The Lord ſhall give ſtrength unto his people, the Lord ſhall bleſs his people with peace.

After this which is the end of the Wyeeten lycho, *ſome* Jews *ſay the* 128*th Pſalm, and ſome do not. And after that the clerk of the ſynagogue brings the reader a cup of wine and a caſtor with ſome ſpices in it, the latter the reader takes into his left hand, and the cup of wine in his right hand; and thus he ſays, what they call the* Habdalla *(ſignifying,* making a diviſion between the holy days and the unholy ones. *See in the table of Contents of their* Ceremonies.

The Habdalla.

Iſaiah xii. 23. *Reader.* Behold God is my ſalvation, I will truſt, and will not fear, for the Lord God is my ſtrength and ſong; he is alſo become my ſalvation, therefore with joy ſhall ye draw waters out of the wells of ſalvation, unto the Lord is the ſalvation,

ſalvation, thy bleſſing is on thy people. *Sela (i. e.* for ever) : The Lord of hoſts is with us, he is a ſtrong tower unto us, the God of *Jacob*, Sela ; unto the tribe of *Juda*, there was light, and joy, and gladneſs, and glory. May it thus be unto us ; the cup of ſalvation I will lift up, and in the name of the Lord I will call, Bleſſed art thou O Lord our God, king of the world, the creator of the fruit of the vine. *(Then the reader gives the cup of wine to the clerk, and takes the caſtor with ſpice into his right hand, and ſayeth.)* Bleſſed art thou, O Lord our God, king of the world, the creator of divers ſorts of ſpices. *(The reader then ſmells to the ſpices, and, gives the caſtor afterwards to the clerk and takes the wine again into his right hand) and ſays next*, bleſſed art thou, O Lord, our God, king of the world, the creator of the light of the fire *(then the reader looks at the nails of his finger by the light of a wax-candle, which the clerk holds in his hand for that purpoſe, (and after that the reader ſays)* Bleſſed art thou, O Lord our God, king of the world, who hath divided between holy and unholy, between light and darkneſs, between *Iſrael* and the Nations, and between the ſeventh day, and the ſix days of working. Bleſſed art thou, O Lord, who

who hath divided between the holy and the unholy.

After the Habdallah, *every one ſay the* Olynue, *pag.* 109. *and* Al ken Nykauoo Loch *p.* 109. *and after that an orphan ſays the* Caddiſh Yathom, *pag.* 110. *which concludes the prayers of* Saturday Night.

End of Habdallah.

THE

THE PRAYERS FOR EVERY FIRST DAY OF THEIR MONTH *or* NEW-MOON.

THE *following is what they ſay on every firſt day of their* Month *or* New-Moon, *and on all holy-days after the firſt* Shemonai Eſſra *of the ſaid days. They call it* Hallel, *i. e. praiſe.*

N. B. *They skip them paragraphs, as marked in the* Hallel *at all times, excepting on the firſt two days of their* Paſſover, *and* Whitſuntide, *and* Tabernacle, *and* Candlemas.

The

The Grace before the Hallel.

Bleſſed art thou, O Lord our God, king of the world, who hath ſanctified us with his commandments, and hath commanded us to read the *Hallel*.

The Hallel.

Pſ. CXIII. Praiſe ye the Lord, praiſe O ye ſervants of the Lord, praiſe the name of the Lord. Bleſſed be the name of the Lord, from this time forth and for evermore. From the riſing of the ſun unto the going down of the ſame, the Lord's name is to be praiſed. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high? Who humbleth himſelf to behold the things that are in heaven, and in the earth. He raiſeth up the poor out of the duſt, and lifteth the needy out of the dung: That he may ſet him with princes, even with the princes of his people. He maketh the barren woman to keep houſe, and to be a joyful mother of children. Praiſe ye the Lord.

Pſ. CXIV. When *Iſrael* went out of *Egypt*, and the houſe of *Jacob* from a people of ſtrange language; *Judah* was his ſanctuary, and

Iſreal

Iſrael his dominion. The ſea ſaw it and fled; *Jordan* was driven back. The mountains ſkipped like rams, and the little hills like lambs. What ailed thee, O thou ſea, that thou fleddeſt? Thou *Jordan*, that thou waſt driven back? Ye mountains, that ye ſkipped like rams; and ye little hills like lambs? Tremble thou earth at the preſence of the Lord, at the preſence of the God of *Jacob*. Which turned the rock into a ſtanding water, the flint into a fountain of waters.

Note, *the following Verſes are not read on their* New-Moon *day.*

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy loving mercy's, and for thy truth's ſake. Wherefore ſhould the heathen ſay, Where is now their God? But our God is in the heavens, he hath done whatſoever he pleaſed. Their idols are ſilver and gold, the work of mens hands. They have mouths, but they ſpeak not; eyes have they, but they ſee not. They have ears, but they hear not; noſes have they, but they ſmell not. They have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat. They that make them, are like unto them; ſo is every *Pſ.* CXV.

one

one that truſteth in them. O *Iſrael*, truſt thou in the Lord, for he is their help and their ſhield. O houſe of *Aaron*, truſt in the Lord: he is their help and their ſhield. Ye that fear the Lord, truſt in the Lord, for he is their help and their ſhield.

Note, *the foregoing verſes being ſkipt they begin at theſe verſes following.*

Ibid. ver. 12. The Lord hath been mindful of us, he will bleſs us, he will bleſs the houſe of *Iſrael*, he will bleſs the houſe of *Aaron*. He will bleſs them that fear the Lord, both ſmall and great. The Lord ſhall increaſe you more and more, you and your children. Ye are bleſſed of the Lord, which made heaven and earth. The heavens, even the heavens are the Lord's; but the earth hath he given to the children of men. The dead praiſe not the Lord, neither any that go down unto ſilence. But we will bleſs the Lord, from this time forth and for evermore. Praiſe the Lord.

The

The foregoing Verſes are not read on their New-Moon *days.*

I love the Lord, becauſe he hath heard my voice, and my ſupplications. *Pſ.* CXVI. Becauſe he hath inclined his ear unto me, therefore will I call upon him as long as I live. The ſorrows of death compaſſed me, and the pains of hell gat hold upon me; I found trouble and ſorrow. Then called I upon the name of the Lord; ſaying, O Lord, I beſeech thee, deliver my ſoul. Gracious is the Lord, and righteous: Yea, our God is merciful. The Lord preſerveth the ſimple: I was brought low, and he helped me. Return unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee. For thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. I believed, therefore have I ſpoken: I was greatly afflicted. I ſaid in my fear, All men are liars.

The

Note, *The foregoing Verſes being ſkipt, they begin at theſe verſes following.*

What ſhall I render unto the Lord, for
ver. 12. all his benefits towards me? I will take the cup of ſalvation, and call upon the name of the Lord. I will pay thy vows unto the Lord, now in the preſence of all his people. Precious in the ſight of the Lord, is the death of his ſaints. O Lord, truly I am thy ſervant, I am thy ſervant, and the ſon of thy handmaid: thou haſt looſed my bonds. I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, now in the preſence of all his people: In the courts of the Lord's houſe, in the midſt of thee, O *Jeruſalem*. Praiſe ye the Lord.

Pſ. CXVII. O praiſe the Lord all ye nations: Praiſe him all ye people. For his merciful kindneſs is great towards us; and the truth of the Lord endureth for ever. Praiſe ye the Lord.

The

The four following Lines are always ſung by the reader.

(i h.) The Howdoe.

Praiſe ye the Lord, becauſe he is good; for his mercy endureth for ever. *Pſ.* CXVIII.

Let *Iſrael* now ſay, that his mercy endureth for ever.

Let the houſe of *Aaron* now ſay, that his mercy endureth for ever.

Let them now that fear the Lord ſay, that his mercy endureth for ever.

I called upon the Lord in diſtreſs: the Lord anſwered me, and ſet me in a large place. The Lord is on my ſide, I will not fear: what can man do unto me? The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon them that hate me. It is better to truſt in the Lord, than to put confidence in man. It is better to truſt in the Lord, than to put confidence in princes. All nations compaſſed me about: but in the name of the Lord will I deſtroy them. They compaſſed me about, yea, they compaſſed me about; but in the name of the Lord I will deſtroy them. They compaſſed me about like bees, they are quenched as the fire of thorns: for in the name of the Lord I will deſtroy

them. Thou haſt thruſt ſore at me that I might fall: but the Lord helped me. The Lord is my ſtrength and ſong, and is become my ſalvation. The voice of rejoycing and ſalvation is in the tabernacles of the righteous: the right hand of the Lord doth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doth valiantly. I ſhall not die, but live, and declare the works of the Lord. The Lord hath chaſtened me ſore: but he hath not given me over unto death. Open to me the gates of righteouſneſs: I will go into them, and I will praiſe the Lord: This is the gate of the Lord, into which the righteous ſhall enter. I will praiſe thee, for thou haſt heard me, and art become my ſalvation. The ſtone which the builders refuſed is become the head ſtone of the corner. This is the Lord's doing, it is marvellous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it,

Note,

Note, *Theſe four laſt Verſes they read twice over.*

Theſe four Lines are always ſung by the reader.

The Hoſeana.

O Lord I pray thee ſave now. *Ibid,*
O Lord I pray thee ſave now. ver. 25.
O Lord I pray thee now give proſperity.
O Lord I pray thee now give proſperity.

Bleſſed be he that cometh in the name of the Lord: we have bleſſed you out of the houſe of the Lord. God is the Lord, which hath ſhewed us light; bind the ſacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praiſe thee: thou art my God, I will exalt thee. O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

Note, *Theſe four laſt Verſes they read twice over.*

They ſhall praiſe thee, O Lord, our God, becauſe of all thy works, and thy mercies. The righteous ſhall perform

thy will, and thy people of the houſe of *Iſrael* ſhall ſing thy majeſty, and they ſhall bleſs thee, and extol thee, and beautify thee, and ſanctify thee, and make thee king over them. O our king for it is good to praiſe thee with majeſty and pſaltry ſongs are comely to thy name, for thou art God for ever and ever. Bleſſed art thou O Lord, king exalted with praiſes.

Here ends the Hallel.

After the Hallel, *the reader always ſays the* Caddiſh Sholem, *ſee pag.* 106, *to* 108. *and after that the clerk ſells the* Mitzworth, *ſee pag.* 89 *to* 96. *then the law is taken out of the ark, and a part of it read, according to the day. And when done with, they go on with prayers again.*

On their New-Moon *days they read their daily prayers till the law is put into the ark again, and then they ſay* Aſhry, *pag.* 34. *and* Ubo Lezeeon, *pag.* 103. *and the half* Caddiſh, *pag.* 87, 88. *and after that the* Shemona Eſſra, *pag.* 55. *until* Hoel hakodeſh, *and then the following which they call the* Shemonah Eſſra *of* Roſh Chodeſh, *i. e.* firſt of the month.

The

Roſhy Chadoſhim.

The firſt of the months thou gaveſt unto thy people, for a time of reconciliation unto all their generations, when they offered unto thee will-offerings, and ſin-offerings for an atonement unto them, it was remembered to them all, and their bodies were ſaved from the hands of the enemy, a new altar ſhall be erected in *Zion*, and we will bring *New-Moon* offerings upon it, and we will offer the he-goat offering with pleaſure. And we will all rejoice in the ſervice of the temple, and the ſongs of thy ſervant *David*, that were heard in thy city, that were ſaid before thy altar with everlaſting love, thou ſhalt bring unto them, and the covenant of the fathers thou ſhalt remember unto the children, and thou ſhalt bring us in thy city of *Zion* with ſinging, and into thy temple of *Jeruſalem* with everlaſting rejoicings; and we will there offer unto thee the offerings of our duty, the conſtant burnt-offerings in their order, and with their additions according to their ordinance, and the additional offering of this day the firſt of the month, we will obſerve and offer up before thee, with a love as thou commandeſt in thy will; as thou haſte written unto us in thy law, through the hands of thy ſervant *Moſes*, from the mouth of thy glory as it was ſpoken.

Numb. xxviii. 11. *Uboroſhy chod Shychem.*

And in the beginning of your month ye ſhall offer a burnt offering unto the Lord, two young bullocks, and one ram, ſeven lambs of the firſt year without ſpot.

Uminchothom.

And with their meat offering, and their drink offering, as it was ſaid, three tenth deals unto the bullock, and two tenth deals unto the ram, and one tenth deal unto the lamb, and the wine for the drink offering; and the he-goat for an atonement, and the continual burnt-offering according to their form.

Aylohynu-waylohay, Aybothaynue.

O our God, and the God of our fathers, renew this month unto us for a good and a bleſſing, for a rejoicing and a gladneſs, for a ſalvation and a comfort, for a ſupport of food and proviſions, for life and for peace, for a pardoning of ſins, and for a forgiveneſs of treſpaſſes [and for a reconciliation of iniquities] *(the latter prayer for iniquities they pray only in their leap-year)* for thou didſt make choice of thy people *Iſrael* from among all Nations, and thou didſt inſtitute unto them the Statute of the firſt of the months. Bleſſed art thou, O Lord, the ſanctifier of *Iſrael*, and of the firſt days of the months.

Note,

Note, *After the congregation have read this* Shemona Eſſra, *the reader repeats it again loud, adding the* Kedusha *in page* 148, *and the foregoing* Aylohaynu Waylohay Aybothaynu *the reader ſings throughout, and after that they ſay* Reytzey, *page* 61, *to the end of that* Shemona Eſſra, *and after that the* Olynue *page* 109, *and* Alken Nykauoo loch *page* 109, *and the* Caddiſh Yathom, *page* 110, *which is an end of the prayers. After which they ſay a Pſalm of the day, and the* Sheer Hayee Chude *of the day, ſee page* 96, *in the* Ceremonies, *and then the ſynagogue ſervice is quite over. When the firſt day of their month is on their Sabbath Day, they pray as uſual till they come to* Teekonto Shaboth, *page* 156, *and inſtead of* Teekonto Shaboth *they ſay the following for their ſecond* Shemona Eſſra.

Thou didſt create the world heretofore, thou endeſt thy work on the ſeventh day. Thou didſt love us, and didſt take pleaſure in us, and exaltedſt us above all the tongues, and didſt ſanctify us with thy commandments, and thou didſt approach us, O our king unto thy ſervice, and thou didſt call us by thy great and holy name. *Atta Yozartah.*

Wateeten Lawnue. And in love thou O Lord our God didſt give unto us the Sabbaths for reſting, and the firſt of the months for an atonement, and becauſe that we and our fathers did ſin before thee, our city was deſtroyed and our Temple was aboliſh'd, and our glory was captivated, and the honour was taken away from our living temple, and we could not do our duty in the houſe of thy choice in the great and holy houſe over which thy name was called, for the ſake of the hand that was ſent againſt thy temple.

Yehee Rautzon. Let it be thy will O Lord our God and the God of our fathers, that thou bringeſt us again into our land, and that thou plant us in our counties, and there we will perform unto thee the offerings of our duty, the continual burnt offerings, in their order, and the additional ones according to their method, and the additional one for the Sabbath day, and for the firſt day of this month, we will bring and offer before thee with love according to thy commandment and will, as thou haſt written unto us in thy law, by the hands of thy ſervant *Moſes* from the mouth of thy glory as it is ſaid.

Numb. xxviii v. 9. 10. *Ubyom ha Shabath.* And on the Sabbath day two lambs of the firſt year without ſpot, and two tenth deals of fine flower, for a meat offering mingled with oyl, and the drink offering

offering thereof; this is the burnt offering of every Sabbath, beſide the continual burnt offering and drink offering thereof.

And in the beginning of your months ye ſhall offer a burnt offering unto the Lord, two young bullocks and one ram, ſeven lambs of the firſt year without ſpot. *Ubroſhy chod Shychem. Num.* xxviii, 2.

And with their meat offering and their drink offering as it was ſaid, three tenth deals unto the bullocks, and two tenth deals unto the ram, and one tenth deal unto the lamb, and the wine for the drink offering and the he-goat for an atonement, and the continual burnt offerings according to their form. *Umincho-thom. Num.* xxviii. 20, 21.

They ſhall be joyful in thy kingdom the obſervers of the Sabbath, and they ſhall be called with Pleaſure a people ſanctifiers of the ſeventh. They ſhall all be contented and ſatisfied of thy goodneſs, for thou didſt will and ſanctify the ſeventh, the delight of days, thou didſt inſtitute it in remembrance of the works of the begining of the creation. *Yis Mechue bemalchutay-cho.*

O our God and the God of our fathers let it be thy will that we reſt, and renew unto us on this Sabbath day, this preſent Month. *Aylohaynue Waylohay Abothaynue Reytzy.*

Read.

Read. ſings. For a good and for a bleſſing.

Cong. anſwer Amen.

Read. For a rejoycing and a gladneſs.

Cong. Amen.

Read. For a ſalvation and a comfort.

Cong. Amen.

Read. For a ſupport of food and proviſion.

Cong. Amen.

Read. For life and for peace.

Cong. Amen.

Read. For a pardoning of ſins, and for a forgiveneſs of treſpaſſes.

Cong. Amen.

[*In Leap-Years*] For a reconciliation of iniquities,

For thou didſt make choice of thy people *Iſrael* from among all nations, and thou didſt inſtitute unto them the Statute of the firſt of the months; bleſſed art thou O Lord the ſanctifier of the Sabbath, and of *Iſrael*, and of the firſt of the months.

After this they ſay Reytzey. *page* 61, *to the end of the* Shemona Eſſra, *as uſual, then the reader repeats the whole again loud, adding the* Kedusha *in page* 158, *and the foregoing* Aylohaynue wylohay Aybothanu Reytzy

page

page 20. *And after that* Reytzey *page* 68, *to the end of that* Shemona Eſſra. *And then they all ſay*, En Kalohaynoo, *page* 160, *and* Haſhir Shehalviyim, *page* 161, *and* Amor Raby Eleazar *page* 135, *and then the* Olynue *page* 109, Al ken Nykauoo Loch, *page* 109, *the* Caddiſh Yathom *page* 110, *then a pſalm of the day and* Sheer Hayee chude *of the day, ſee page* 96, *in the Ceremonies. Then again the* Caddiſh Yathom *page* 110, *and then laſt of all* Yigdall *page* 137, *which ends the Synagogue ſervice.*

The firſt Shemona Eſſra, *for their holy days of the* Paſſover, Whitſuntide *and* Tabernacle, *to be read in the morning.*

They read firſt their Shemona Eſſra, *page* 55, *as far as* Hoel Hakodeſh, *and then begin the following*,

Thou haſt choſen us from among all the nations, thou didſt love us, and thou didſt delight in us, and thou didſt exalt us of all the tongues, and thou didſt ſanctify us with thy commandments, and thou didſt approach us O our king unto thy ſervice, and thy great and holy name thou calledſt over us. *Atta Bychortaunoo.*

And thou didſt give unto us O Lord our God with love *(on Sabath*, the Sabbaths for reſtihg*)* the ſeaſons for rejoicing *Wateeten Lawnue.*

joicing to celebrate the times and feſtivals (on *Sabbath*, even this day of the *Sabbath.)*

On Paſſover.

This feaſt of the *Paſſover Cakes* the time of our redemption.

On Whitſuntide.

This feaſt of *Whitſuntide*, the time of the giving of our law.

On Tabernacle.

This feaſt of our *Tabernacle*, the time of our rejoycings.

The holy inſtitution in remembrance of our coming out of *Egypt.*

Then Yaly wy-ya-bo, *page* 66. *and after that the followiug.*

Wyhaw-ſee-I-nue. And thou ſhalt make us to comprehend, the bleſſings of thy ſeaſons, with life and peace, with rejoicing and gladneſs, as thou didſt will, and didſt ſay for to bleſs us, ſanctify us with thy commandments, and give us our ſhare in thy law, ſatisfy us of thy goodneſs, and let us rejoyce in thy ſalvation, and purify our hearts to ſerve thee with truth, and let us inherit O Lord our God, with love and pleaſure, with joy and gladneſs the Sabbath and the ſeaſons of thy holineſs, and they ſhall rejoyce in thee, *Iſrael*, the lovers of thy name. Bleſſed art thou O Lord the ſanctifier of the Sabbath, and of *Iſrael*, and of the times

After

After this they ſay Reytzey, *page* 61, *to the end of that* Shemonah Eſſra, *then the reader repeats the whole again loud, only adding the* Keedooſha, *page* 18, *and after the reader has repeated this* Shemonah Eſſra, *they ſay the* Hallel, *page* 188, *then the law is taken out, of which you have the whole ceremony, from page* 89 *to* 96, *and when the law is put into the ark again, the reader on theſe three aforeſaid holy-days, ſays the* Chautzi Caudiſh, *page* 87, 88. *and after that, all ſay the following ſecond* Shemonah Eſſra, *called in* Hebrew, Muſaph, *i. e.* Additional Shemona Eſſra.

Additional *or (Muſaph Shemonah Eſſra)*

And for the ſake of our ſins we were driven from our land, and put away far off from our territories, and we were not able to come up, and to ſee, and to bow before thee, and to do our duty in thy choſen houſe; the great and the holy one, over which thy name was called, becauſe of the hand that was ſtretched out againſt thy holy temple. *Umipny Chato Inue.*

Let it be thy will O Lord our God, and the God of our fathers, O compaſſionate king, that thou ſhalt return and have compaſſion over us, and on thy holy temple *Yehee Rautzon.*

temple, through thy great commiſeration; and that thou ſhalt quickly rebuild it, and magnify thy glory: O our father and our king, diſcover, thy kingly majeſty unto us very ſoon, and raiſe and exalt us to the eye of all the living, and gather our ſcattered from among the nations; and bring us together from the ſides of the earth, who are ſpread abroad. And thou ſhalt bring us into thy city of *Zion* with ſinging, and into thy holy temple in *Jeruſalem* with everlaſting joy. And there we will perform unto thee the offerings of our duty, the continual burnt-offerings in their orders, and the additional ones according to their inſtitutions, and the additional one of

On the Sabbath they ſay, This day of Sabbath.

On the Paſſover, On this feſtival of the Paſſover.

On the Whitſuntide, On this feſtival of the Whitſuntide.

On the Tabernacle, On this feſtival of the Tabernacle.

On the 8th. day of Tabernacle, On the 8th. feſtival day. *See Levit.* xxix. *ver.* 36.

On the Roſh Haſhauna, This day of Remembrance.

On the Kipure, This day of *Kipure, i. e. Reconciliation.*

We

We will perform and offer unto thee in love according to the ſtatutes of thy will, as thou didſt write unto us in thy law through the hands of *Moſes* thy ſervant, from the mouth of thy glory, where it is ſaid

(On the Sabbath they ſay this from Numb. *chap.* xxviii. *ver.* 9, 10.)

And on the Sabbath-day ye ſhall offer two Lambs, *&c. See page* 200. *Ubyom Haſhabath.*

On their Paſſover they ſay this from Levit. xxiii. *ver.* 5, 6, 7.

And in the firſt month and in the fourteenth day of the month at evening, ſhall be the Paſſover of the Lord. And on the fifteenth day of this month, ſhall be the feaſt of unleavened-bread unto the Lord; ſeven days ye ſhall eat unleavened-bread; and the firſt day ye ſhall have an holy convocation, you ſhall do no ſervile work therein. *Uba chodeſh horeeſhon.*

On the four days between the two firſt and two laſt days of the Paſſover, they ſay this from Numbers xxviii. *ver.* 19.

And ye ſhall offer a ſacrifice made by fire for a burnt-offering unto the Lord, two young bullocks, one ram, and ſeven lambs of a year old ſee that they be without blemiſh. *Waykrafstem.*

And with their drink offering, *&c. ſee page* 198. *Uminchothom*

On

On their Sabbath day they ſay this.

Yis mecho by-malchutecho. They ſhall be joyful in thy kingdom, *&c. ſee page* 201.

On their Whitſuntide *they ſay this from* Numb. *chap.* xxviii. *v.* 26, 27.

And on the day of your firſt fruits when ye bring a new meat offering unto the Lord, according to your weeks, ye ſhall have an holy convocation, and ye ſhall do no ſervile work in it. And ye ſhall offer a burnt offering for a ſweet ſaviour unto the Lord, two young bullocks, a ram, and ſeven lambs of a year old.

Uminchothom. And with their meat offering, their drink offering, *&c. ſee page* 198.

On their Tabernacle they ſay this from Numb. *ch.* xxix. *v.* 12, 13.

Ubachmiſha aſſor Yom. And on the fifteenth day of the ſeventh month, ye ſhall have an holy convocation, ye ſhall do no ſervile work therein, but ye ſhall keep a feaſt unto the Lord ſeven days, and ye ſhall offer a burnt offering for a ſacrifice made by fire of ſweet ſaviour unto the Lord, thirteen young bullocks, two lambs, and fourteen lambs of a year old, they ſhall be without blemiſh.

And

And with their meat offering, their drink offering, *&c. ſee page* 198. *Uminchothom.*

On the ſecond day of their tabernacle they ſay this from Numb. xxix. *v.* 17.

And the ſecond day ye ſhall offer twelve young bullocks, two rams, fourteen lambs of a year old, without blemiſh,
Uminchothom, &c. page 198.

On the third day of their tabernacle, they ſay from Numb. *ch.* xxix. *v.* 20.

And on the third day ye ſhall offer eleven bullocks, two rams and fourteen lambs of a year old without blemiſh,
Uminchothom, &c. page 198.

On the fourth day of their tabernacle, ibid. *v.* 23.

And on the fourth day ye ſhall offer ten bullocks, two rams, and fourteen lambs of a year old, without blemiſh,
Uminchothom, &c. page 168.

On the fifth day of tabernacle, Numb. *ch.* xxix. *v.* 26.

And on the fifth day ye ſhall offer nine bullocks, two rams, and fourteen lambs of a year old, without blemiſh.
Uminchothom, &c. page 198.

On the ſixth day of their tabernacle, ibid. *v.* 29.

And on the ſixth day ye ſhall offer eight bullocks, two rams, and fourteen lambs of a year old, without blemiſh.
Uminchothom, &c. page 198.

On the ſeventh day of their tabernacle, ibid. *v.* 32.

And on the ſeventh day ye ſhall offer ſeven bullocks, two rams, and fourteen lambs of a year old, without blemiſh.
Uminchothom, &c. page 198.

On the eighth day of their tabernacle, ibid. *v.* 35, 36.

And the eighth day ye ſhall have a ſolemn aſſembly, ye ſhall do no ſervile work thereon; and ye ſhall offer a burnt offering, a ſacrifice made by fire for a ſweet ſaviour unto the Lord; one bullock, one ram, and

and ſeven lambs of a year old without blemiſh.

Uminchothom, &c. page 198.

O our God and the God of our fathers, compaſſionate king, have compaſſion on us, beſtow goodneſs and benignity towards us; return unto us with thy great compaſſion for the ſake of the fathers who performed thy will; build thy houſe as it was in the beginning, and found thy temple on it's foundation, and let us ſee it built and rejoyce us with it's compleatneſs; and return the prieſts to their ſervice, and the levites to their ſongs and pſaltrys; and return *Iſrael* to their dwellings: And there we will go up and we will be ſeen, and we will bow down before thee, the three times of our going up to the feaſts, as it is written in thy law (*a*), three times in the year ſhall all the Males appear before the Lord thy God in the place which he ſhall chuſe, in the feaſt of the unleavened bread, and in the feaſt of the weeks, and in the feaſt of the tabernacle; and they ſhall not appear before the Lord empty, every man ſhall give according to the gift of his power, and according to the bleſſing of the Lord thy God, which he hath given thee.

Aylohaynue Waylohay, Aybothynue, Maylech Rochmon,

(*a*) *Deutronomy*, ch. xvi. *v.* 16, 17.

(Then they ſay),

Wyhaw-ſee-I-nue. And thou ſhalt make us, *&c. page* 206, and *Reytzey*, page 61, to the end of that *Shemona Eſſra.* Then the reader repeats it over again loud, adding the *Kiduſha* of *Nawreetzoch*, page 158. and after that begins *Umipny Chatoynue* page 205, and ſo read to the end as was ſaid before, and when done he ſays the *Caddiſh Sholem*, page 106, 107, 108, and after that *En Kalohynue* page 160, and the *Olynue*, page 109, *Alken Nykauoo loch*, page 109, the *Caddiſh Yathom* page 110, then the *Sheer hayheechude* and a pſalm of the day, *(*ſee in the *Ceremonies*, page 96*)*, then the *Caddiſh Yathom* again, page 110, then laſt of all, *Yigdall*, page 137, which ends the ſynagogue ſervice.

On theſe three aforeſaid feſtival holy days, they go to the ſynagogue again in the afternoon,and at night, at which times their form of prayers is much the ſame as on their Sabbath days, excepting that inſtead of reading their *Shemona Eſſra*, as on the Sabbath, they read the *Shemona Eſſra* of *Atta Bychartanue*, page 203, as is their marked for the firſt *Shemona Eſſra*

Eſſra of the morning of the above-ſaid three feſtival holy days.

Note, *On the foregoing three holy days of the* Paſſover, *the* Whitſuntide, *and the* Tabernacle, *they begin their prayers and go on with them, as on their Sabbath, as far as* Hackol-yodvochoe, *page* 143, *and then they begin at* Haumyer Lyauretz *in page* 45, *and read on to the* Shemona Eſſra *of theſe holy days in page* 203, *and between the firſt and ſecond* Shemona Eſſra *of theſe holy days, they uſe the ceremonies and prayers, as mentioned in page* 89 *to* 96.

THE PRAYERS FOR THE First and Second DAYS OF THEIR NEW-YEAR.

ON the first two days of their New-Year, *called in* Hebrew, Raſh Haſhanah, *ſee page* 34 *in the Book of* Ceremonies, *they begin their prayers as on their Sabbath, and go on exactly the ſame, with ſome additions, as marked in their ſeveral places, and they read till after the following verſe, in page* 57. Thou art holy, and thy name is holy, and the holy one every day extol thee for ever; *then they go on, and ſay the following, which is the firſt* Shemona Eſſra *of the day for the aforeſaid holy days.*

And

And therefore give us to ſtand in awe, O Lord our God, of all thy works, and to ſtand in fear of thee, for the ſake of every thing of thy creation; and let all thy works fear thee, and all thy creatures bow down before thee, and all of them ſhall unite in one accord to perform thy will with an entire good heart, ſince we know O Lord our God that the government is unto thee, the power in thine hand, and the mightineſs in thy right hand, and thy name is tremenduous over every thing which thou haſt created. *Ubychen Tenn pachdecha.*

And therefore alſo give glory O Lord unto thy people, worthineſs unto thy fearers, and hopes to thoſe who ſeek thee, and a right of opening their mouths for a reward unto thoſe who hope unto thee; joy unto thy Land, and gladneſs unto thy city, and blooming joy of the horn unto thy ſervant *David*, and the prepared light unto the ſon of *Jeſſe* thy anointed *Meſſias* immediately in our days. *Ubychen Tenn Cawbod.*

And then the righteous ſhall ſee with rejoycing, and the equitable with gladneſs, and the holy ones ſhall ſing for mirth, and the earth that brought them up ſhall open her mouth, and all the wicked ſhall vaniſh like ſmoak, when the government of the heathens ſhall be expelled from the earth. *Wyez-tzadikim.*

Wy-Timlock attah. And thou ſhalt reign king O Lord by thyſelf over all thy works in the mount of *Sion*, the dwelling of thy glory, and in *Jeruſalem*, the city of thy holineſs; as it is written in the words of thy holy one, He ſhall reign king the Lord for ever, the God of *Zion* unto all generations, *Hallelujah*, (i. e.) *praiſe ye the Lord.*

Kadoſh atta. Thou art holy, and thy name is tremenduous, and there is no God beſides thee; as it is written, And he is exalted the Lord of hoſts in judgment, and the holy God is ſanctified in righteouſneſs. Bleſſed art thou O Lord the king who is holy.

Atta bychartanue, *page* 203, *and* Wateeten Lawnue, *page* 203, *and* Yaly-wy-yabo, *page* 66, *and after that the following,*

Aylohaynue Waylohay, Abothanue Myloch-alkol ho-olem Koolol. O our God, and the God of our fathers, reign thou king over the univerſe, with thy glory; and thou ſhalt be extol'd over all the earth for thy worthineſs; and thou ſhalt be applauded for the beauty of thy power and mightineſs. Among all the inhabitants of the earthly world, and all beings ſhall acknowledge thee their maker, and all that is created ſhall be ſenſible of thy being the creator. And all who have breath in their noſtrils,

noſtrils, ſhall ſay, O Lord the God of *Iſrael* is king, and his ſovereignty hath power over all,

(*If this day is on their Sabbath, they add the following one line,*

Our God and the God of our fathers, delight in our offerings.)

Sanctify us with thy ſtatutes, and give us a ſhare in thy law, ſatisfy us thro' thy goodneſs, and rejoyce us in thy ſalvation, and purify our hearts to ſerve thee with truth. *Kadſhaynue, bymizwotaycho.*

(*If this day is on their Sabbath they add again here the following lines.*

And let us inherit O Lord our God, with love and delight, thy holy Sabbath, and let thy people *Iſrael* the ſanctifiers of thy name, reſt thereon.)

For thou O God art truth, and thy words are truth, and ſubſiſt for ever. Bleſſed art thou O Lord God, king of all the earth, the ſanctifier (*if it is the Sabbath they ſay here,* of the Sabbath, and) of *Iſrael,* and of the day of remembrance. *Kee, attah, Aylohim, Aymeth.*

After

After this they ſay, Reytzey *page* 61. *and ſo on to the end of the* Shemona Eſſra, *page* 55. *and then the reader repeats the whole over again loud, adding in it's uſual place the* Kidooſha *of* Shachrit, *page* 148, *and when the reader hath ended this* Shemona Eſſra, *he and the whole congregation, ſay the* Aubeenue Molkeinue, *page* 71: *and after that the reader ſays the* Caddiſh Sholem, *page* 106, *to* 108. *then the law is taken out with the ceremonies before and after, as mentioned from* page 89 *to* 96. *and when the law is put into the ark again, the reader goes to his ſtand, and ſings the* Chautzi Caudiſh, *page* 87, 88. *and after that he and the congregation ſay the following ſecond* Shemona Eſſra *of that day, which is called the* Muſaph Shemona Eſſra, *i. e. (additional* 18 *bleſſings)*

The Muſaph Shemona Eſſra *of* Roſh haſhauna.

They read firſt the ſame as they did in the firſt Shemona Eſſra, *ſet down* pag, 214, &c. *till they have read to the end of* Wateeten Lawnue, *page* 203. *to* page 204. *and then they begin at* Umipny Chato-Inue, *page* 205. *(and read*

read to the words of from the mouth of thy glory where it is ſaid*) in* page 207. *and if this day be on the Sabbath they ſay next,* Ubyom haſhaboth, *page* 200. *and after that they ſay the following.*

And on the firſt day of the ſeventh month ye ſhall have an holy convocation, ye ſhall do no ſervile work therein, it ſhall be a day of blowing the trumpets unto you; and ye ſhall make a burnt-offering for a ſweet ſavour unto the Lord, one young bullock, one ram, and ſeven lambs of a year old without blemiſh. *Numb.* xxix. 1, 2.

Then they ſay Uminchothom, *page* 198, *and* 201.

And then they ſay.

Beſide the burnt-offering of the month, and his meat-offering, and their drink offerings according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the Lord. *Ibid.* xxix. 6.

After this if it be on the Sabbath day, they ſay, Yiſmechu bemalchootaycho, *pag.* 157. *and after that they ſay the* Olynue, *page* 109. *and* Al ken Ny-

kauoo

kauoo Loch, *page* 109, *and they go on and ſay the following.*

Wy-nay-mar. And it is ſaid, He ſee no wrong in *Jacob*, nor no deceit in *Iſrael*. And it is ſaid, When he was king in *Jeſhuran*, he gathered together the heads of all the tribes of *Iſrael*. And in thy holy writ it is ſaid, For unto the Lord is the kingdom, and he ſhall command over the nations. And it is ſaid, The Lord reigneth, he is cloathed with majeſty, the Lord is cloathed with ſtrength, wherewith he hath girded himſelf; the world alſo is eſtabliſhed, that it cannot be moved. And it is ſaid, Lift up your heads, O ye gates, and be ye lift up ye everlaſting doors; and the king of glory ſhall come in, who is this king of glory? The Lord, ſtrong and mighty, the Lord mighty in battle. And it is ſaid, Lift your heads, O ye gates, even lift them up ye everlaſting doors, and the king of glory ſhall come in; who is this king of glory? The Lord of hoſts, he is the king of glory, *Selah*. And by the hands of thy ſervants the prophets, it is written, ſaying: Thus ſaid the Lord king of *Iſrael*, and his redeemer the Lord of hoſts, I am firſt, and I am laſt, and without me there is no God. And it is ſaid, And they ſhall come up, thoſe that

were

were ſaved in mount *Sion* to judge the mount *Eſſau*, and the kingdom ſhall be unto the Lord. And it is ſaid, And the Lord ſhall be a king over all the land; and on that ſame day, the Lord ſhall be one, and his name but one. And in thy law it is written, ſo ſaying, Hear, O *Iſrael*, the Lord our God, the Lord is but one only.

Our God and the God of our fathers, reign king over all the univerſe in thy glory, and raiſe thy worthineſs over all the earth, and the beauty of thy ſtrength ſhall be extol'd by all the ſojourners in the worlds on thy earth; and all who are made ſhall know, that thou art their maker, and every thing that is formed ſhall underſtand that thou haſt formed it; and they ſhall ſay, all who have ſpirit in their noſtrils, O Lord, the God of *Iſrael* is king, and his kinghood ruleth over all: Sanctify us in thy commandments, and give us a ſhare in thy law: Satisfy us of thy goodneſs, and rejoice us in thy ſalvation, and purify our hearts to thy ſervice, with the truth, for thou, O God art truth, and thy words are truth, and continue for ever. Bleſſed art thou, O Lord God, king over all the earth, ſanctifier of the *Sabbath*, and of *Iſrael*, and of the day of * remembrance.

Aylohaynue
Waylohay
Aybothaynue
Myloch Oll
Hoe-Olem.

Thou

* Meaning this preſent NEW-YEAR's day, which they call ſo.

Atta-Zocher Maw-ſyolem. Thou remembreſt the works of the world, and thinkeſt of all that was formed heretofore, unto thee all concealments and matters of ſecrecy are known from the beginning, for in thy throne of majeſty there is no forgetfulneſs, and there is nothing hid from thine eyes.

Atta-Zocher. Thou dodſt remember all that is done, and likewiſe every thing that is formed cannot be denied unto thee; all things are diſcovered and known unto thee O Lord our God, who doth ſee and eſpy to the end of all generations; for thou haſt fixed times of remembrance to think of all ſpirits and ſouls to remember their many doings, and the affairs of thy creatures without end, from the beginning as thus thou didſt know, and thou haſt already ſhewn it, this day was the beginning of thy works, it is a commemoration of the firſt day; for it is a ſtatute unto *Iſrael*, ordained from the God of *Jacob*. And on this very day thou doſt pronounce againſt all the provinces, which ſhall ſuffer by the ſword, which ſhall reſt in peace, which ſhall ſuffer by a famine, and which ſhall have a ſufficiency; and thou doſt think on thy creatures on this day to remember them, whether they ſhall live, or whether they ſhall dye.

Who is not thought of as on this day for the commemoration of every thing that is formed, cometh before thee; the works of man and his thoughts, and the iniquities of the wicked man's paths, the mind of man and his contrivances, and the iniquituous thoughts of man. Bleſſed is the man who doth not forget thee, and the ſon of man whoſe ſtrength is in thee; for thoſe who ſeek thee will never be hurt, and they will never be diſpiſed, all thoſe whoſe truſt is in thee; for the remembrance of all deeds come before thee, and thou doſt ſearch into all their Actions.

And alſo unto *Noah* thou didſt remember with love, and thou didſt think on him with words of ſalvation and compaſſion, when thou broughteſt the waters of the deluge, to ſpoil every creature of the fleſh for the ſake of their evil works. Wherefore he was remembred before thee, O Lord our God to encreaſe his ſeed like the duſt of the earth, and his offspring like the ſand in the ſea, as it is written in thy Law, *(a)* And God remembred unto *Noah*, and unto all the beaſts, and unto all the cattle that were with him in the ark, and the Lord cauſed a wind to paſs over the earth, and the waters were quieted. *Wy-gom Eſſ-noach.*

And

(*a*) *Geneſis* viii, *v.* 1.

Wy-naymar. *And it is ſaid* (*b*), And God heard (*c*) their (*d*) moan, and God remembred his covenant with *Abraham*, *Iſacc*, and *Jacob*. And it is ſaid, And I will remember my covenant with *Jacob*, and alſo even my covenant with *Iſaac*, and alſo even my covenant with *Abraham* will I remember; and I will remember the earth. And in the words of thy holy one, it is written, ſaying, Remember his wonderful works that he hath done, the Lord is favourable and compaſſionate. And it is ſaid, He gave relief to his fearers, he remembereth his covenant for ever, and it is ſaid, he remembered his covenant unto them and thought on them according to his great mercifulneſs. And by the hands of thy ſervants the Prophets, it is written, ſaying, He walked and called into the ears of *Jeruſalem*, ſaying, thus ſaid the Lord, I have remembered unto thee, the piety of thy youth, the love of thy chiefs following me in the wilderneſs, in a land that was not ſow'd. And it is ſaid, And I, yea I have remembered my covenant with thee in the days of thy youth, and I will perform unto thee an everlaſting covenant. And it is (*e*) ſaid, Is *Ephraim* my dear ſon? Is he a pleaſant child? For ſince I ſpake againſt him,

I

(*b*) *Exod.* ii. 24. (*c*) *Iſrael* in *Egypt*.
(*d*) *In* Hebrew, *Cryings*. (*e*) *Jer.* xxxi. 2.

I do earneſtly remember him ſtill, therefore, my bowels are troubled for him; I will ſurely have mery upon him ſaith the Lord.

Our God and the God of our fathers remember us, with a remembrance of goodneſs before thee, and think on us with a thought of ſalvation and compaſſion, from the heavens of the firſt heavens, and remember unto us O Lord our God; yea the covenant, and yea the mercies; and yea the oath which thou didſt ſwear unto *Abraham* our father, on the mount of *Moriah*, and let it be ſeen before thee, the offering that he offered *Abraham* our father; yea, *Iſaac* his ſon on the top of the altar, and he conquer'd his own compaſſion, to do thy will with all his heart. Thus ſhall thy compaſſion conquer thy anger from over us, and in thy goodneſs, which is great, thou ſhalt return the wroth of thy anger from thy people, and from thy cities, and from thy inheritants, and thou ſhalt perform unto us O Lord our God; yea, the thing that thou didſt aſſure us in thy law, by the hands of *Moſes* thy ſervant, from the mouth of thy glory, as it is ſaid; And I will remember unto them the covenant of the firſt fathers, that I redeemed them from out of the land of *Egypt*, in ſight of all the nations, to be unto them

Aylohaynue
Weylohay-
Aybothaynue.

a God, I am the Lord, for he remembereth all that is forgotten, thou art he from everlasting; and there is nothing of forgetfulness before the throne of thy glory, and the offering of *Isaac* thou shalt this day remember with compassion unto his seed? Blessed art thou, O Lord, the rememberer of the covenant.

Atta-Niglaytho. Thou didst discover thyself in the cloud of thy glory unto thy holy people, to talk with them, from the heavens thou didst let them hear thy voice, and didst shew thy self unto them in a bright fog; and thus the whole world was afraid of thee, and the creatures of the creation trembled at thee, at thy discovering thy self, O our king on the mount *Sinai*, to teach unto thy people the law, and the statutes, and thou didst make them hear; yea, the beauty of thy voice, and the words of thy holiness through the flames of fire, in thundering and lightning, unto them thou wast discover'd, and with the sound of a trumpet thou didst call on them; as it is written, in thy law *(f)*, And the third day when it was morning, there was thunders and lightnings, and a thick cloud upon the mount, and the sound of the trumpet exceeding loud; so that all the people that was in the camp was afraid. And it is

(*f*) *Exod.* xix. 16.

is ſaid *(g)*, And when the ſound of the trumpet blew long, and waxed louder and louder; *Moſes* ſpake, and God anſwered him by voice. And it is ſaid *(h)*, And all the people ſaw the thunders and the lightnings, and the ſound of the trumpet, the mountains ſmoaking, and when the people ſaw it they fled, and ſtood afar off. And in the words of thy holy one it is written; ſaying, God went up with a joyful ſound; yea, the Lord with the ſound of a cornet. And it is ſaid *(i)*, With trumpets and ſound of cornet make a joyful noiſe before the Lord the king. And it is ſaid *(k)*, Blow the trumpet in the new-moon, even in the time appointed, on our ſolemn feaſt-day; for this is a ſtatute for *Iſrael*, and a law of the God of *Jacob*. And it is ſaid *(l)*, Praiſe ye the Lord, praiſe God in his ſanctuary, praiſe him in the firmament of his power, praiſe him for his mighty acts, praiſe him according to his excellent greatneſs, praiſe him with the ſound of the trumpet, praiſe him with the pſaltery and harp, praiſe him with the timbrel and dance: Praiſe him with ſtringed inſtruments and organs, praiſe him upon the loud cymbals, praiſe him upon the high ſounding

(*g*) *Exod.* xix. 19. (*h*) *Ibid.* xx. 18.
(*i*) *Pſalm* xcviii. 6. (*k*) *Ibid.* lxxxi. 3, 4.
(*l*) *Ibid.* cl.

cymbals, let every thing that hath breath praiſe the Lord, praiſe ye the Lord.

Wyal Yaddy Ayodaycho hanwevyim

And by the hands of thy ſervants the prophets, it is written; ſaying *(m)*, All ye inhabitants of the world, and dwellers on the earth; ſee ye, when he lifteth up an enſign on the mountains, and when he bloweth a trumpet, hear ye. And it is ſaid *(n)*, And it ſhall come to paſs in that day, that the great trumpet ſhall be blown, and they ſhall come, which were ready to periſh in the land of *Aſſyria*, and the outcaſt of the land of *Egypt*, and ſhall worſhip the Lord in the holy mount at *Jeruſalem*. And it is ſaid *(o)*, And the Lord ſhall be ſeen over them, and his arrow ſhall go forth as the lightning, and the Lord God ſhall blow the trumpet, and ſhall come forth with the whirlwinds of the ſouth, the Lord of hoſts ſhall defend them, thus alſo ſhalt thou defend unto thy people *Iſrael* with thy peace.

Aylohaynne Waylohay Aybothaynue.

Our God and the God of our fathers, blow on the great trumpet to ſet us free, and do a miracle together in us that are in bondage, and bring together our ſcatter'd ones from among the nations, and thoſe of us who are ſpread abroad, thou ſhalt gather together from the borders of the

(*m*) *Iſaiah* xviii. 3. (*n*) *Ibid.* xxvii. 13.
(*o*) *Zecharia* ix, 14, 15.

the earth, and thou ſhalt bring us into *Sion*, thy city with rejoicings, and into *Jeruſalem* thy houſe of holineſs with everlaſting joy, and there we will bring before thee, the offerings of our duty, as it is commanded unto us in thy law by the hands of *Moſes* thy ſervant, from the mouth of thy glory, where it is ſaid *(p)*, Alſo in the day of your gladneſs, and in your feaſt-days, and in the beginnings of your months, ye ſhall blow the trumpets over their burnt-offerings, and over the ſacrificers of the peace offerings, and it ſhall be unto you for a remembrance before your God. I am the Lord your God, for thou heareſt the ſound of cornet, and thou doſt liſten to the joyful noiſe, and there is none like unto thee. Bleſſed art thou, O Lord, who heareth the joyful ſound of his people *Iſrael* with compaſſion.

After this they ſay, Reytzey, *page* 61. *to the end of the* Shemonah Eſſra, *pag.* 55. *then the reader repeats the whole over again, then ſay*, En Kalohaynue, *pag.* 160. *and* Olynue, *page* 109. Al ken Nykauoo Loch, *ibid, then the* Sheerhayechude, *and pſalm of the day.* See *page* 96. *in the* Ceremonies, *and then*

(p) *Numb.* x. 10.

all sing Yigdal 137. *which is the end of the prayers.*

On the first and second day of their New-Year, *in* Hebrew, Rosh hashanah, *they resort to the Synagogue a second time, about three o'clock to read the prayer of* Mincha, *i. e. the vespers, when they say, first,* Ashry *page* 34. *and the* Chautzi Caudish, *pag.* 87, 88. *then they read one chapter in the law of* Moses, *which is taken out of the ark, and after that they say the* Shemona Essra *of* Shachrith, *or first* Shemona Essra *of the morning of that day, see page* 215. *and after that the* Caddish Sholem, *page* 106 *to* 108. *and then* Olynue, *page* 109. *and* Al ken Ny-kauoo Loch, *page ibid. then an orphan says the* Caddish Yathom, *page* 110. *which ends the prayer of* Mincha *or* Vespers.

The first and second evening of these holy-days, the prayers are alike, they begin them about sun-set: The prayer is called Tephilath Maurib, *i. e. the late prayer, they read the same prayer, as on their* Friday *night, that is, they begin at* Barchue, *page* 114. *and read till after* Tickoo bychodesh shopher, *p.* 119. *and*

and then the reader ſays the Caddiſh, *page* 87, 88. *and after that they all ſay the firſt* Shemona Eſſra *of that day,* See *page* 215. *and then the reader ſays the* Keedooſh *over a cup of wine.* See *page* 136. *and then* Olynue *and* Al ken Nykauoo Loch, *ſee* page 109. *and then an orphan ſays the* Caddiſh Yathom, *page* 110. *then* omnes *ſing* Yigdal, *page* 137. *which ends the prayer.*

On the night of the ſecond day of Roſh haſhana, *they read the ſame prayer as on* Saturday *night, when their* Sabbaths *ends.* See *page* 177.

THE PRAYERS FOR THE TENTH DAY OF THEIR NEW-YEAR.

Called in Hebrew, Yom-Kipure, *and called in* Engliſh, day of Reconciliation.

ON *the* Eve *of their* Yom-Kipure, *i. e.* day of Reconciliation, *mentioned in the book of their* Ceremonies, *pag.* 36. *they go to the Synagogue about five a clock, and dreſs, in white ſurpluſſes, over their cloaths* *, *and the prayer of the night is called in* Hebrew, Kol Nidry, *ſignifying, in* Engliſh, all the vows, *the reader ſtanding before the ark, with the prieſt*

* See the Book of their *Ceremonies*, page 34.

prieſt on his right ſide, and the clerk of the Synagogue on his left ſide to make up three in number for abſolving to the congregation all the falſe, unjuſt or juſt vows, or imprecations that they may have made in all the year paſt, the reader begins the following prayer, with a tone as ſolemn as he is capable of performing.

All the vows, and all the bindings, and all the oaths, and all the excommunications, and all the agreements, and all the penalties, and all the reſolutions, which we have vowed, and which we have ſworne, and which we have excommunicated, and which we have bound on ourſelves from the day of reconciliating paſt, unto the day of reconciliation now coming upon us for good, in the whole we repent ourſelves of them, they all ſhall be abſolved: Let alone, fruſtrated, deſtroyed and annihilated they ſhall be; they ſhall not be endured, and they ſhall not be performed; our vows are no vows, and our bindings are not binding, and our oaths are no oath. *Kol-Nidry.*

The reader repeats the foregoing three times, raiſing his tone each time louder and louder, and after the third time he ſays the following.

And

Vynifflach And *(a)* it ſhall be forgiven all the Congregation of the children of *Iſarel*, and the ſtrangers that dwelleth among them, for all the people were in ignorance.

Reader and Congregation repeat the foregoing Wynifflach *three times and after that the reader ſings the following.*

Sylach-no. Forgive I beſeech thee the inquities *(b)* of theſe people, according to the greatneſs of thy mercy, and as thou haſt forgiven this people from *Egypt* even untill now.

And there it is ſay'd,

(Congregation Anſwer.) *(c)* And the Lord ſay'd, I have forgiven according to thy words.

The foregoing is alſo three times repeated by the Reader and Congregation, and after that the Reader ſings the following Grace.

Shayhachyoun (i. e.) *That he hath let us live* Bleſſed art thou O Lord Our God king of the world, that he hath let us live and hath let us ſubſiſt, and hath let us arrive to this ſeaſon.

Congregation Anſwer. Amen.

Then the Reader and Congregation begin at Barchue *page* 114. *and read till after*

(*a*) *Numbers* xv v. 26. (*b*) *Numbers* xiv v. 19. (*c*) *Numbers* xiv. 20.

after Kee bayom Hauzay, *page* 119. *then the reader ſays* half Caddiſh, *page* 87 88 *and after that all ſay the* Shemona Eſſra *with a low voice to themſelves, which is the ſame* Shemona Eſſra *that they read firſt in the morning of the day of* Kipure, *or day of* Reconciliation, *called the* Shemona Eſſra of Shachrith *of* yom Kipure; *which you'll find in the paragraph following, and then the reader repeats the ſame* Shemona Eſſra *over again, and adds many other prayers to it between the diverſe paragraphs of what the Congregation have only read, and when the reader hath finiſhed his repetition, he ſays the whole* Caddiſh *page* 106, *to* 108, *and after that the* Olynue *and* Al ken Nykauoo Loch *page* 109, *and then all ſing the* Yigdall *page* 137, *which ends the prayers for the ſaid night.*

The prayer for the morning of yom Kipure *or day of* Reconciliation *is like that of their* Roſh Haſhanah *or* New Year's Day, *ſee page* 214, *and they read until they come to the prayer of* (Aylohaynue, Waylohay; Abothaynue, Myloch all, Kol ho-olem Kooloe, *in their firſt* Shemona Eſſra *of that day, which is in page* 216) *and inſtead of that* Aylohaynue

Aylohaynne &c. *they ſay the following for an addition to their firſt* Shemona Eſſra *for this day of reconciliation.*

Aylohaynue Waylohaye Aybothaynue Mychal-la-bo nothaynue.

Our God and the God of our fathers, forgive us our ſins on this day of reconciliation, blot out and paſs over our tranſgreſſion from before thine eyes, as it is ſay'd, (*a*) I even I am he that blotteth out thy tranſgreſſions for my own ſake, and will not remmember thy ſins. And it is ſay'd, (*b*) I have blotted out as a thick cloud thy tranſgreſions, and as a cloud thy ſins, return unto me for I have redeemed thee. And it is ſaid, (*c*) For that day ſhall the prieſt make an atonement for you to cleanſe you, ye ſhall be clean from all your ſins before the Lord, ſanctifie us with thy commandments, and give us a ſhare in thy law, ſatisfy us from thy goodneſs and rejoyce us in thy ſalvation, and purify our hearts to ſerve thee with peace, for thou art a forgiver to *Iſrael* and a pardoner to the tribe of *Jeſuran* throughout all generations, and without thee there is not unto us a king that pardoneth and forgiveth, no we have none but thee. Bleſſed art thou O Lord King, the pardoner, the forgiver of our ſins, and of the ſins of his people *Iſrael*, and he paſſes over

(*a*) *Iſaiah* xliii. v. 25. (*b*) *Iſaiah* 44. v. 22. (*c*) *Leviticus* xvi. v. 30.

over our guilt in all the years: O King over all the earth, ſanctifier of the (ſabbath) and of * *Iſrael*, and of the day of reconcliation.

After the foregoing they ſay Reytzey, *page* 61, *till after* Solem Raub, *page* 63, *and then* Beſephir Chauyim, *page* 68, *and after that they go on with the following.*

O our God and the God of our Fathers, let our prayers come before thee, and do not hide yourſelf from our ſupplications, for are not brazen faced and hard necked to ſay unto thee, O Lord our God and the God of our Fathers that we are righteous and have not ſinned, for verily we have ſinned: We have been guilty, we have deceived, we have robbed, we have ſpoken faulſly, we have committed iniquity, and we have done wickedly, we have ſinned willfully, we have devoured, we have join'd in falſities, we have adviſed evil, we have told lies, we have derided, we have rebelled, we have angured, we have been undutiful, we have been iniquituous, we have been wicked, we have been troubleſome, we have been hard necked, we have been wicked, we have ſpoiled, we have been unworthy, we have puniſhed, we have occaſioned puniſhments, we have

Aylohaynue
Waylohay-Ay
bothaywue
Tawbo-lypho-
naycho Typhee
lothynue.

* *That words is inſerted on their Sabbath day only.*

have turned away from thy commandments, and from thy good ſtatutes and did not value them, *(a)* ſurely thou art juſt in all that is come upon us, for thou haſt dealt truely and we have done wickedly.

Note, *The above prayer they call in* Hebrew, *(the* Widduy) *i. e. the* Confeſſion.

Maw-Nomar lyphonaycho. O what ſhall we ſay before thee, who reſideth in heaven aloft, and what ſhall we plead before thee, who dwelleth in the uppermoſt heaven; for verily thou knoweſt all that is hidden, and all that is revealed; thou knoweſt all the ſecrets of the world, and the concealed ſecrets of all the living, thou ſearcheſt all the inward parts of the bowels, and doſt judge of all the kidneys and the hearts, there is nothing concealed from thee, and there is nothing hidden from thine eyes. And therefore let it be thy will, O Lord, Our God, and the God of our fathers, that thou forgiveſt unto us all our ſins, and that thou ſhalt pardon all our iniquities, and to grant us a reconciliation over all our wickedneſſes.

Al-chet. For the ſins which we have ſinned unto thee, by force and wilfully.

And for the ſin which we have ſinned unto thee, with a ſtubborn heart.

For

(*a*) *Nehemiah* ix. 33.

For the ſin which we have ſinned unto thee, unknowingly.

And for the ſin which we have ſinned unto thee,. with lying lips.

For the ſin which we have ſinned unto thee, with uncovering of ſhame.

And for the ſin which we have ſinned unto thee, in publick and in private.

For the ſin which we have ſinned unto thee, with knowledge and with deceit.

And for the ſin which we have ſinned unto thee, with words of the mouth.

For the ſin which we have ſinned unto thee, with a pleaſure of evil.

And for the ſin which we have ſinned unto thee, with the thought of the heart.

For the ſin which we have ſinned unto thee, with the ſin of fornication.

And for the ſin which we have ſinned unto thee, with the confeſſion of the mouth.

For the ſin which we have ſinned unto thee, with deſpiſing the legiſlatures, and the learned.

And for the ſin which we have ſinned unto thee, premeditatedly and accidental.

For the ſin which we have ſinned untoo thee, with a mighty hand.

And for the ſin which we have ſinned unto thee, with profaining thy name.

For

For the ſin which we have ſinned unto thee, with uncleanlineſs of lips.

And for the ſin which we have ſinned unto thee, with the folly of the mouth.

For the ſin which we have ſinned unto thee, from the evil ſpirit.

And for the ſin which we have ſinned unto thee, with knowledge, and without knowledge.

Wyall Kulom. And of all of them, O the God of forgiveneſs, forgive us, pardon us, be reconciled unto us.

For the ſin which we have ſinned unto thee, with denying and lying.

And for the ſin which we have ſinned unto thee, with bribed hands.

For the ſin which we have ſinned unto thee, with mockery.

And for the ſin which we have ſinned unto thee, with an evil tongue.

For the ſin which we have ſinned unto thee, in buſineſs of dealings.

And for the ſin which we have ſinned unto thee, in eating and drinking.

For the ſin which we have ſinned unto thee, by extortion and large intereſt.

And for the ſin which we have ſinned unto thee, with a lofty neck.

For the ſin which we have ſinned unto thee, with the talk of our lips.

And

And for the ſin which we have ſinned unto thee, with painting our * eye.

For the ſin which we have ſinned unto thee, with lofty looks.

And for the ſin which we have ſinned unto thee, with a brazen forehead.

And of all of them, O the God of forgiveneſs, forgive us, pardon us, be reconciled unto us. *Wyall Kulom.*

For the ſin which we have ſinned unto thee, with ſhaking off the yoke of duty.

And for the ſin which we have ſinned unto thee, with treſpaſſing.

For the ſin which we have ſinned unto thee, with aſſociating to evil.

And for the ſin which we have ſinned unto thee, with the help of a croſs eye.

For the ſin which we have ſinned unto thee, with an uncover'd, or light and giddy head.

And for the ſin which we have ſinned unto thee, with a hard neck.

For the ſin which we have ſinned unto thee, with our legs running after evil.

And for the ſin which we have ſinned unto thee, with tale-bearing.

* In ancient times, proud perſons would paint the eye for ornament.

For the ſin which we have ſinned unto thee, with oaths of untruth.

And for the ſin which we have ſinned unto thee, with bearing malice for nothing.

For the ſin which we have ſinned unto thee, with a guilty hand,

And for the ſin which we have ſinned unto thee, with a proneneſs of heart,

Wyall Kulom. And of all of them, O the God of forgiveneſs, forgive us, pardon us, and be reconciled unto us.

And for the ſins for which we ſhould have brought a burnt-offering.

And for the ſins for which we ſhould have brought a ſin-offering.

And for the ſins for which we ſhould have brought burnt-offerings, and others.

And for the ſins for which we ſhould have brought certain treſpaſs-offerings.

And for the ſins for which we ſhould have had bitter blows.

And for the ſins for which we ſhould have had forty ſtripes.

And for the ſins for which we deſerved death from the hand of heaven.

And for the ſins for which we deſerved to be cut off and be abandoned.

And of all of them, O the God of for- *Wyall*
giveneſs, forgive us, pardon us, and *Kulom.*
be reconciled unto us.

And for the ſins for which we deſerved *(the four dying ſentences of the houſe or hands of juſtice)* STONING, BURNING, SLAUGHTERING, STRANGLING, on account of ſtatutes commanded to be obſerved, and on account of ſtatutes commanded not to be obſerved, whether they be ſubſiſtant, thou ſhalt perform them, and if they be not ſubſiſtant, thou ſhalt perform; yea, thoſe diſcovered unto us, and even thoſe which are not diſcovered unto us, we have already ſpoke of them unto thee, and have confeſſed unto thee of them; and as for thoſe not diſcovered unto us, unto thee they are diſcovered and known, according to the words * ſaid, The ſecret things belong to the Lord our God, but the revealed things belong unto us, and unto our children for ever, that we may do according to the words of this law, for thou art the forgiver of *Iſrael*, and the pardoner of the tribe of *Jeſſuran*, and without thee there is no king unto us, a pardoner and forgiver beſides thee.

My God before that I was born, I was *Aylohey*
unworthy, and now that I am born I *Odd-ſhayle*
am as if I was not born, earth I am in *Notzartee.*

* *Deut.* xxix. 29.

my life time, and by conſequence ſo when I am dead; verily I am before thee as a veſſel full with ſhame and contempt. Let it be thy will, O Lord our God, and the God of my fathers, that I ſin no more, and what I have already ſinned raze out with thy great compaſſion, but not through ſore afflictions and ſickneſſes that are bad.

After this they ſay, Alohay Nytzor, *page* 63, *and* Yehee rautzon, *page* 64. *which ends the firſt* Shemona Eſſra *of the morning of the* day of Reconciliation.

When the congregation have ſaid the above recited Shemona Eſſra, *then the reader repeats it over again, with adding many prayers to it between every paragraph of it, and when the reader hath ended his repitition, he and the congregation ſing the prayer of* Aubeenue Molkaynue, *page* 71, *to* 75. *and after that the reader ſays the* Caddiſh Sholem, *page* 106 *to* 108; *then the law is taken out with the* Ceremonies *before and after, as mentioned from* page 89 *to* 96. *and when the law is put into the ark again, the reader goes to his ſtand, and ſings the* Chautzi Caudiſh, *p.* 87, 88. *and after that he and the congregation ſay the following*

following ſecond Shemona Eſſra, *i. e. additional eighteen bleſſings.*

The Muſſaph Shemona Eſſra *of* Yom-Kipure, *(i. e.* day of Reconciliation.*)*

They read firſt as they did in the firſt Shemona Eſſra, *until they come to the end of* Wateeten Lawnue, *page* 203. *and then they begin at* Umipny Chato-Inue, *page* 205. *and read to the words of (*from the mouth of thy glory, where it is ſaid*) page* 207. *and if this day be on the* Sabbath, *they ſay next* Ubyom-haſha-bath, *page* 200, *and after that they ſay the following.*

And on the tenth day of this ſeventh month, ye ſhall have an holy convocation, and ye ſhall afflict your ſouls, ye ſhall not do any work therein, and ye ſhall offer a burnt-offering unto the Lord for a ſweet ſavour, one young bullock, one ram, and ſeven lambs of the firſt year they ſhall be unto you without blemiſh. *Numb.* xxix. 7, 8.

After this they ſay, Uminchothom, *page* 198, *and after that if this day be on the* Sabbath-day, *they ſay* Yiſmechue bemalchutaycho, *pag.* 157.

and after that they begin in page 236. *at* Aylohaynu Wylohay Aybothaynue Mychal la-bo-nothaynue, *and read it thorough, to the end of the* Shemona Eſſra, *the ſame as they did in the morning.*

When the Congregation hath ſaid the ſecond Shemona Eſſra, *then the reader repeats it over again with adding many more prayers to it between every paragraph of it, and when the reader hath ended his repetition, he ſays the* Caddiſh Sholem, *in page* 106. *to* 108. *then the law is taken out again with the ceremonies before and after as mentioned, from page* 89 *to* 96. *and when the law is put into the ark again, the reader returns to his ſtand and ſays the* Chazzi Caddiſh, *page* 87, 88, *and after that he and the Congregation ſay the* Shemona Eſſra *of* Mincha (*i. e.*) *the vespers.*

The Shemona Eſſra *of* Mincha, *is juſt the very ſame as what they read at* Shachrit *(i e) the* firſt Shemona Eſſra *of that morning, ſee page* 235 *and when the Congregation hath ſaid this* Shemona Eſſra *of* Mincha, *then the reader repeats it over again with adding more different prayers to it between every paragraph, and when the reader hath ended*

ended his repetition he ſays the Caddiſh Sholem, *in page* 106 *to* 108. *and ſome Congregations ſay again here the* Obeenue Malkaynue, *in page* 71 *to* 75, *and ſome Congregations do not ſay it, and here ends the prayer of* Mincha, *(or the veſper of this day.) After the* Mincha, *they begin the prayer of* Neelah, *i. e. the concluſion.*

Firſt they ſay Aſhry, *page* 34. Uba Lezeeon, *page* 103, Chazzi Caddiſh, *page* 87, 88 *the ſame* Shemona Eſſra *as they read at* Shachrit, *in page* 235, *excepting that inſtead of ſaying* write us in the book of life, *ſee page* 55. * *they ſay*, ſeal us, *they ſay this* Shemona Eſſra *of* Shachrith *till they come to the words*, (thou knoweſt all that is hidden and all that is reveal'd) *in page* 238, *and inſtead of that part they begin at the following prayer, and read on to finiſh the* Shemona Eſſra.

Thou doſt lend a hand to the wicked, and thy right hand is extended to receive the returners with repentance, and thou haſt taught us O Lord our God, to confeſs before thee all our ſins for the ſake of ſaving us from diſtruction, and ſhalt *Atta nowthen yod-Lyposhim.*

* *In the book of their ceremonies, page* 39, *you find the reaſon of ſo ſaying.*

receive us, who are perfectly penitents before thee, as the ſacrifices made by fire and as a ſweet ſavour made unto thee; for thy word's ſake which thou haſt ſpoken, there ſhall be no end to the ſacrifices made by fire, and no number to the ſweet ſavours of our peace offerings; and thou knoweſt that in the end we become worms and vermin, wherefore thou doſt pardon us the more. What are we, what is our life, what is our grace, what is our righteouſneſs, what is our force, what is our might, what can we ſay unto thee O Lord our God and the God of our fathers; for verily all the mighty are as nothing before thee, and the men of note as if they had not been, and the wiſe as if they had no knowledge, and the underſtanding as if they had no ſenſe; for moſt of their works are empty, and the days of their life is vanity before thee; and the profit of man beyond the beaſt is nothing, for all is vanity.

Atta Hibdolta Aynoſh Myroſh. Thou didſt make known to man his diſtance from the beginning, and thou haſt made him ſenſible how to ſubſiſt before thee; for who can ſay unto thee what thy works are, and if he be righteous what does he give unto thee. And he hath given unto us, O the Lord our God in love, [this * Sabbath day] and this day

* *If it be there Sabbath day they ſay.*

day of reconciliation, the end of pardoning and forgiving us all our Iniquities, for the ſake of preventing our deſtructions, and we will return in penance unto thee, to perform the ſtatutes of thy will with an entire heart. And thou in thy great compaſſion, have compaſſion over us, for thou doſt not delight in deſtroying the world, as it is ſaid *(a)* Seek ye the lord while he may be found, call ye upon him while he is near. And it is ſaid, *(b)* Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon. And thou the God of forgiveneſs, merciful and gracious ſlow to anger and abundant in goodneſs and in truth, and exceedingly abundant in benignity, and thou who delighteſt in the penitance of the wicked, and thou who does not delight in their death. As it is ſay'd, Return, return from the evil ways, for why ſhall the houſe of *Iſrael* dye. And it is ſay'd, *(c)* Have I any deſire that the wicked ſhould die, ſaith the Lord God, and not that he ſhould return from his ways and live. And it is ſay'd, *(d)* For I deſire not the death of him that

(*a*) *Iſaiah*, lv. 6. (*b*) *Ibid.* ver. 7.
(*c*) *Ezekiel chap.* xviii. 23. (*d*) *Ibid.* v. 32.

that dieth ſaith the Lord God, wherefore turn yourſelves and live ye, for thou art a forgiver unto *Iſrael*, and a pardoner unto the tribe of *Jeſſuran*, throughout all generations, and without thee there is not unto us a king, a pardoner, and a forgiver but thee.

(After this they ſay)

Aylohay-odd-Shaylo-Notzartee, *page* 243, Aylohay Nytzor, *page* 63, Yehee rautzon, *page* 64, *which ends the* Shemona Eſſra *of* Neelah, *after this* Shemona Eſſra *they ſay the* Abeenue Malkynue, *in page 71 to 75; then the* Caddiſh Sholem, *page* 106 *to* 108, *then they repeat three times, the following verſe.*

Deut. vi. 4. Hear O *Iſrael* the Lord, our God, is one Lord.

Then they repeat three times the following verſe.

Bleſſed is the name of his glorious kingdom for ever and ever.

Then they repeat ſeven times the following words

Adonai, ho hoo-aylohim. *i. e.* The Lord he is the God.

after

After which they begin to pray at Wee-haorachum, *page* 114, *and read till after the* Shemona Essra, *page* 55. *the same as they read every* Saturday night, *see page* 179. *and after that* Shemona Essra *the reader says the* Caddish Sholem *in p.* 106. *to* 108, *and after that they say the* Olynue, *page* 109. *and* Alken Ny-kauoo loch, *page* 109. *and after that an orphan says the* Caddish yathom, *page* 110. *which concludes all the prayers of that great day of reconciliation, after which they all go from the Synagogue and say a prayer to the moon which is then* 10 *days old. The prayer and the reason for their so doing you'll find in the* Book of their Ceremonies, *page* 68, *then they say the* Caddish *of the* Rabies, *see page* 121, *and every man goes home to eat his supper, which is the first of their eating or breaking of their fast from since an hour before sun set of the evening of the day before.*

THE

THE CHAPTERS

Out of the

FIVE BOOKS

OF

MOSES:

And of the Prophets *that are read in their Synagogue every Saturday, and on every one of their holy days throughout the year.*

HAVING now ſet down all their daily prayers, I ſhall further add a table of the chapters out of the five books of Moſes, *which they read throughout the year in their ſynagogues every* Sabbath day, *ſuch a part as is mentioned in the table.*

Note

Note, *they diſtinguiſh every* Sabbath *by calling it the* Sabbath *of ſuch a chapter, naming the firſt, ſecond, or third* Hebrew *word thatthe ſaid chaper beginneth with.*

First Sabbath, or *Shabboſs bayryſhith.* From the firſt Chapter of *Geneſis* to the end of the eighth Verſe in the ſixth Chapter. I. *Sabbath.*

Second Sabbath or *Shabboſs Parſhoth* (i. e. chaper) *Noach.* From the ninth verſe in the ſixth chaper of *Geneſis* to the end of the eleventh chapter of ditto. II. *Sabbath.*

Third Sabbath or *Shabboſs Parſhoth Lech Lecho.* From the twelfth chapter in *Geneſis* to the end of the ſeventeenth chapter of ditto. III. *Sabbath.*

Fourth Sabbath or *Shabboſs Parſhoth Wawyeiroe.* From the eighteenth chap. in *Geneſis* to the end of the twenty-ſecond chapter in ditto. IV *Sabbath.*

Fifth Sabbath or *Shabboſs Parſhoth Choy-I-ſorah.* From the twenty-third chap. in *Geneſis* to the end of the eighteenth verſe of the twenty-fifth chapter in ditto. V. *Sabbath.*

Sixth Sabbath or *Shabboſs Parſhoth Toldoth.* From the nineteenth verſe in the twenty-fifth chapter of *Geneſis* to the end of the ninth verſe in the twenty eighth chapter of ditto. VI. *Sabbath.*

Seventh

VII. *Sabbath.* Seventh Sabbath, or *Shabboſs Parſhoth Waw-yeitzy.* From the tenth verſe, in the twenty-eighth chapter of *Geneſis*, to the end of the ſecond verſe, in the thirty-ſecond chapter of *ditto.*

VIII. *Sabbath.* Eighth Sabbath, or *Shabboſs Parſhoth Waw-Yiſhlach.* From the third verſe, in the thirty-ſecond chapter of *Geneſis*, to the end of the thirty-ſixth chapter of *ditto.*

IX. *Sabbath.* Ninth Sabbath, or *Shabboſs Parſhoth Waw-yeiſheve.* From the thirty-ſeventh chapter in *Geneſis*, to the end of the fortieth chapter of *ditto.*

X. *Sabbath.* Tenth Sabbath, or *Shabboſs Parſhoth Mee-ketz.* From the forty-firſt chapter in *Geneſis*, to the end of the ſeventeenth verſe, in the forty-fourth chapter of *ditto.*

XI. *Sabbath.* Eleventh Sabbath, or *Shabboſs Parſhoth. Waw-yeegoſh.* From the eighteenth verſe of the forty-fourth chapter in *Geneſis*, to the end of the twenty-ſeventh verſe of the forty-ſeventh chapter of *ditto.*

XII. *Sabbath.* Twelfth Sabbath, or *Shabboſs Parſhoth Woychee.* From the twenty-eighth verſe of the forty-ſeventh chapter of *Geneſis*, to the end of the fiftieth and laſt chapter of *ditto.*

XIII. *Sabbath.* Thirteenth Sabbath, or *Shabboſs Parſhoth Shaymoth.* From the firſt chapter

ter in *Exodus*, to the end of the twenty-third verſe, in the fifth chapter of *ditto.*

Fourteenth Sabbath, or *Shabboſs Parſhoth Wo-Iroe.* From the beginning of the ſixth chapter in *Exodus*, to the end of the ninth chapter of *ditto.* XIV. *Sabbath.*

Fifteenth Sabbath, or *Shabboſs Parſhoth Bow-Ell Poroe.* From the tenth chapter in *Exodus*, to the end of the ſixteenth verſe of the thirteenth chapter in *ditto.* XV. *Sabbath.*

Sixteenth Sabbath, or *Shabboſs Parſhoth By-Shawlawch.* From the beginning of the ſeventeenth verſe, in the thirteenth chapter of *Exodus*, to the end of the ſeventeenth chapter of *ditto.* XVI. *Sabbath.*

Seventeenth Sabbath; or *Shabboſs Parſhoth Yethroe.* From the beginning of the eighteenth chapter of *Exodus* to the end of the twentieth chapter of *ditto.* XVII. *Sabbath.*

Eighteenth Sabbath, or *Shabboſs Parſhoth Miſhpoetim.* From the twenty-firſt chapter in *Exodus* to the end of the twenty-fourth chapter of *ditto.* XVIII. *Sabbath.*

Nineteenth Sabbath, or *Shabboſs Parſhoth Tyrumah.* From the beginning of the twenty-fifth chapter in *Exodus*, to the end of the nineteenth verſe of the twenty-ſeventh chapter of *ditto.* XIX. *Sabbath.*

Twentieth Sabbath, or *Shabboſs Parſhoth Ty-tzaw-way.* From the beginning of XX. *Sabbath.*

of the twentieth verſe, in the twenty-ſeventh chapter of *Exodus*, to the end of the tenth verſe, in the thirtieth chapter of *ditto*.

XXI. *Sabbath.* Twenty-firſt Sabbath, or *Shabboſs Parſhoth Kee-Thiſſo*. From the beginning of the eleventh verſe, in the thirtieth chapter of *Exodus*, to the end of the thirty-fourth chapter of *ditto*.

XXII. *Sabbath.* Twenty-ſecond Sabbath, or *Shabboſs Parſhoth Waw-Yokhile*. From the beginning of the thirty-fifth chapter of *Exodus*, to the end of the twentieth verſe of the thirty-eighth chapter of *ditto*.

XXIII. *Sabbath.* Twenty-third Sabbath, or *Shabboſs Parſhoth Pykoody*. From the beginning of the twenty-firſt verſe, in the thirty-eighth chapter of *Exodus*, to the end of the thirty-ninth, and laſt chapter of *ditto*.

XXIV. *Sabbath.* Twenty-fourth Sabbath, or *Shabboſs Parſhoth Waw-Yickrah*. From the beginning of the firſt chapter in *Leviticus*, to the end of the ſeventh verſe in the ſixth chapter of *ditto*.

XXV. *Sabbath.* Twenty-fifth Sabbath, or *Shabboſs Parſhoth Tzawve*. From the beginning of the eighth verſe, in the ſixth chapter of *Leviticus*, to the end of the eighth chapter of *ditto*.

Twenty-

Twenty ſixth Sabbath, or *Shabboſs Parſhoth Shymeenee.* From the beginning of the ninth chapter in *Leviticus*, to the end of the eleventh chapter of *ditto.* XXVI. *Sabbath.*

Twenty-ſeventh Sabbath, or *Shabboſs Parſhoth Tozreeah.* From the beginning of the twelfth chapter in *Leviticus*, to the end of the thirteenth chapter of *ditto.* XXVII. *Sabbath.*

Twenty-eighth Sabbath, or *Shabboſs Parſhoth Mytzorah.* From the beginning of the fourteenth chapter in *Leviticus*, to the end of the fifteenth chapter of *ditto.* XXVIII. *Sabbath.*

Twenty-ninth Sabbath, or *Shabboſs Parſhoth Auchry-Moth.* From the beginning of the ſixteenth chapter of *Leviticus*, to the end of the eighteenth chapter of *ditto.* XXIX. *Sabbath.*

Thirtieth Sabbath, or *Shabboſs Parſhoth Kydowſhim.* From the beginning of the nineteenth chapter of *Leviticus*, to the end of the twentieth chapter of *ditto.* XXX. *Sabbath.*

Thirty-firſt Sabbath, or *Shabboſs Parſhoth Aymore.* From the beginning of the twenty-firſt chapter of *Leviticus*, to the end of the twenty fourth chapter of *ditto.* XXXI. *Sabbath.*

Thirty ſecond Sabbath, or *Shabboſs Parſhoth Byhorr.* From the beginning of XXXII *Sabbath.*

the twenty fifth chapter of *Leviticus*, to the end of the ſecond verſe in the twenty ſeventh chapter of *ditto*.

XXXIII. *Sabbath.* Thirty third Sabbath, or *Shabboſs Parſhoth Bychuekoethey*. From the beginning of the third verſe in the twenty ſeventh chapter of *Leviticus*, to the end of the twenty ſeventh, and laſt chapter of *ditto*.

XXXIV. *Sabbath.* Thirty fourth Sabbath, or *Shabboſs Parſhoth Bawmidbar*. From the beginning of the firſt chapter of *Numbers* to the end of the twentieth verſe of the fourth chapter of *ditto*.

XXXV. *Sabbath.* Thirty fifth Sabbath, or *Shabboſs Parſhoth Noeſſa*. From the beginning of the twenty firſt verſe, in the fourth chapter of *Numbers*, to the end of the ſeventh chapter of *ditto*.

XXXVI. *Sabbath.* Thirty ſixth Sabbath, or *Shabboſs Parſhoth Byhawlothchah*. From the beginning of the eigth chapter of *Numbers*, to the end of the twelfth chapter of *ditto*.

XXXVII. *Sabbath.* Thirty ſeventh Sabbath, or *Shabboſs Parſhoth Shyloch-lychoe*. From the beginning of the thirteenth chapter of *Numbers*, to the end of the fifteenth chapter of *ditto*.

XXXVIII. *Sabbath.* Thirty eighth Sabbath, or *Shabboſs Parſhoth Koerach*. From the beginning of the ſixteenth chapter of *Numbers*,

to

to the end of the eighteenth chapter of *ditto*.

Thirty ninth Sabbath, or *Shabboſs Parſhoth Choo-kath*. From the beginning of the nineteenth chapter of *Numbers*, to the end of the firſt verſe in the twenty ſecond chapter of *ditto*. XXXIX. *Sabbath*.

Fortieth Sabbath, or *Shabboſs Parſhoth Baulock*. From the beginning of the ſecond verſe in the twenty ſecond chapter of *Numbers*, to the end of the ninth verſe, in the twenty fifth chapter of *ditto*. XL. *Sabbath*.

Forty firſt Sabbath, or *Shabboſs Parſhoth Pinchaſs*. From the beginning of the tenth verſe, in the twenty fifth chapter of *Numbers*, to the end of the twenty ninth chapter of *ditto*. XLI. *Sabbath*.

Forty ſecond Sabbath, or *Shabboſs Parſhoth Mawtoth*. From the beginning of the thirtieth chapter of *Numbers*, to the end of the thirty ſecond chapter of *ditto*. XLII. *Sabbath*.

Forty third Sabbath, or *Shabboſs Parſhoth Mauſſy*. From the beginning of the thirty third chapter of *Numbers*, to the end of the thirty ſixth and laſt chapter of *ditto*. XLIII. *Sabbath*.

Forty fourth Sabbath, or *Shabboſs Parſhoth Dyvoerim*. From the beginning of the firſt chapter of *Deuteronomy*, XLIV. *Sabbath*.

to the end of the twenty ſecond verſe of the third chapter of *ditto*.

XLV. *Sabbath.* Forty fifth Sabbath, or *Shabboſs Parſhoth Woe-ethchanon*. From the beginning of the twenty third verſe, in the third chapter of *Deuteronomy*, to the end of the eleventh verſe of the ſeventh chapter of *ditto*.

XLVI. *Sabbath.* Forty ſixth Sabbath, or *Shabboſs Parſhoth I-keve*, From the beginning of the twelfth verſe in the ſeventh chapter of *Deuteronomy*, to the end of the twenty fifth verſe in the eleventh chapter of *ditto*.

XLVII. *Sabbath.* Forty ſeventh Sabbath, or *Shabboſs Parſhoth Rye-I*. From the beginning of the twenty ſixth verſe, in the eleventh chapter of *Deuteronomy*, to the end of the ſeventeenth verſe, in the ſixteenth chapter of *ditto*.

XLVIII. *Sabbath.* Forty eighth Sabbath, or *Shabboſs Parſhoth Shuphtim*. From the beginning of the eighteenth verſe in the ſixteenth chapter of *Deuteronomy*, to the end of the ninth verſe in the twenty firſt chapter of *ditto*.

XLIX. *Sabbath.* Forty ninth Sabbath, or *Shabboſs Parſhoth Kee-Thytzy*. From the beginning of the tenth verſe in the twenty firſt chapter of *Deuteronomy*, to the end of the twenty fifth chapter of *ditto*.

Fiftieth

Fiftieth Sabbath, or *Shabboſs Parſhoth Kee-Thovowe.* From the beginning of the twenty ſixth chapter in *Deuteronomy*, to the end of the ninth verſe, in the twenty ninth chapter of *ditto.* L. *Sabbath.*

Fifty firſt Sabbath, or *Shabboſs Parſhoth Neetzoevim.* From the beginning of the tenth verſe in the twenty ninth chapter of *Deuteronomy*, to the end of the thirtieth chapter in *ditto.* LI. *Sabbath.*

Fifty ſecond Sabbath, or *Shabboſs Parſhoth Wah-yaylech.* From the beginning of the thirty firſt chapter in *Deuteronomy*, to the end of the ſaid thirty firſt chapter of *ditto.* LII. *Sabbath.*

Fifty third Sabbath, or *Shabboſs Parſhoth Haw-zeenue.* From the beginning of the thirty ſecond chapter in *Deuteronomy*, to the end of the ſaid thirty ſecond chapter of *ditto.* LIII, *Sabbath.*

Fifty fourth Sabbath, or *Shabboſs Parſhoth Wyzoth-Hawbrawcho.* From the beginning of the thirty third and laſt chapter of *Deuteronomy*, to the end of the ſaid thirty third and laſt chapter of *ditto*, and of the five Books of *Moſes.* LIV. *Sabbath.*

Note, *On every* Monday *and* Thurſday *preceeding each* Sabbath Day *throughout the year, they read the firſt chapter of thoſe*

* *See Ceremonies page* 93 *to* 95.

ſeveral chapters that are to be read on the next enſuing Sabbath.

The following is a table of what part of the five books of Moſes *they read on their ſeveral reſpective holy days.*

On the firſt day of their *New-Year.* They read the twenty firſt chapter of *Geneſis.*

On *ditto* to the perſon that reads *Haphtorah.* They read *Numbers* chapter twenty-nine to the end of the ſixth verſe.

On the ſecond day of their *New-year.* The twenty-ſecond chapter of *Geneſis.*

On *ditto* to the perſon that reads the *Haphtorah. Numbers* chapter twenty-ninth to the end of the ſixth verſe.

The *Haphtorah* read on the firſt day, is the firſt chapter and the firſt ten verſes of the ſecond chapter of the firſt book of *Samuel.*

The *Haphtorah* read on the ſecond day is from the beginning of the ſecond verſe in the thirty-firſt chapter of *Jeremiah* to the end of the twentieth verſe.

On the day of reconciliation in the fore-noon, they read the ſixteenth chapter of *Leviticus*, and to the perſon that reads the *Haphtorah* : *Numbers* chapter

twenty

twenty-nine, the ſeventh verſe to the end of the eleventh.

On the *ditto* day in the afternoon they read the eighteenth chapter of *Leviticus*, and to the perſon that reads the *Haphtorah*, they read from the twenty-ſecond verſe in the aforeſaid eighteenth chapter of *Leviticus* to the end thereof.

The *Haphtorah* read in the forenoon is from the beginning of the fourteenth verſe in the fifty-ſeventh chapter of *Iſaiah* to the end of the fifthty-eight chapter.

The *Haphtorah* read in the afternoon is the whole four chapters of *Jonah*.

On the firſt day of their tabernacle they read *Leviticus* chapter twenty-ſix from the beginning of the twenty-ſixth verſe to the end of the twenty-third chapter in *ditto*.

To the perſon that reads the *Haphtorah*, they read *Numbers* chapter twenty-nine verſe twelve, thirteen, fourteen, fifteen, ſixteen. The *Haphtorah* read is the fourteenth and laſt chapter of *Zechariah*.

On the ſecond day of their tabernacle, they read in the law of *Moſes* as on the firſt day. The *Haphtorah* read is in the firſt of *Kings* chapter eight, to end of the twenty-firſt verſe.

On the third, fourth, fifth, ſixth, and ſeventh day of their tabernacle, they read in *Numbers* chapter twenty-nine from the beginning of verſe ſeventeen to the end of verſe thirty-four.

On the eighth day of their tabernacle they read in *Deut.* chapter fourteen from the beginning of the twenty-ſecond verſe to the end of the eighteenth verſe in chapter fifteen.

To the perſon that reads the *Haphtorah* they read *Numbers* chapter twenty-nine from the beginning of verſe thirty-five, to the end of verſe forty.

The *Haphtorah* read is in 1 *Kings* chapter eight, verſe fifty-four, to the end of the firſt verſe in chapter nine.

On the Sabbath within the tabernacle times every *Jew* in the Synagogue, reads the twelve chapters of the *Eccleſiaſtes* to himſelf before the ceremony of taking out the law from the ark is begun.

On the firſt day of their paſſover, they read in *Exodus* chapter twelve verſe twenty firſt to the end of that chapter.

To the perſon that reads the *Haphtorah* they read *Numbers* chapter twenty eight, verſe ſixteen, to the end of verſe twenty five in *ditto* chapter.

The

The *Haphtorah* read is in *Joſhua* chapter fifth, verſe ſecond, to the end of the firſt verſe in chapter ſix.

On the ſecond day of their paſſover they read in *Leviticus* chapter twenty two, verſe twenty ſix to the end of the twenty third chapter.

To the perſon that reads the *Haphtorah*, *Numbers* chapter twenty eight, verſe ſixteen, to the end of verſe twenty five *ditto* chapter.

The *Haphtorah* read, is in 2 *Kings* chap. twenty third, to the end of the twenty fifth verſe in *ditto* chapter.

On the third day of the paſſover, they read in *Exodus* chapter thirteen to the end.

On the fourth day of the paſſover, they read in *Exodus* chapter twenty two, verſe twenty five, to the end of the nineteenth verſe in chapter twenty three.

On the fifth day of their paſſover, they read in *Exodus* chapter thirty four, to the end of the twenty ſixth verſe.

On the ſixth day of their paſſover, they read in *Numbers* chapter nine to the end of the fourteenth verſe.

On the ſeventh day of their paſſover, they read in *Exodus* chapter thirteen, verſe ſeventeen to the end of the twenty ſixth verſe of the fifteenth chapter in *ditto*.

To

To the perſon that reads the *Haphtorah*, they read in *Numbers* twenty eight verſe ninteenth to the end of the twenty fifth verſe.

The *Haphtorah* read is in II. *Samuel* the whole twenty ſecond chapter.

On the eighth day of their paſſover, they read in *Deut.* chapter fourteen, verſe twenty ſecond to the end of verſe eighteen in chapter fifteen.

To the perſon that reads the *Haphtorah* they read *Numbers* chapter twenty eight, verſe ninteenth to the end of the twenty fifth verſe.

The *Haphtorah* read is in *Iſaiah* chapter ten, verſe thirty ſecond to the end of the twelfth Chapter.

N. B. *On the Sabbath within the paſſover time every* Jew *in the Synagogue, reads the eight chapters of the ſong of* Solomon *to himſelf before the ceremonies of taking out the law from the ark is begun.*

On the firſt day of their *Whitſuntide*, they read in *Exodus* chapter ninteen, verſe twenty.

To the perſon that reads the *Haphtorah*, they read *Numbers* twenty eight, verſe twenty ſix to the end of the chapter.

The *Haphtorah* read is in, *Ezekiel* chap. firſt, ſecond, and third, to the end of the twelfth verſe.

On

On the ſecond day of their *Whitſuntide*, they read *Deut.* chapter twenty four, verſe twenty ſecond, to the end of verſe eighteen in chapter fifthteen.

To the perſon that reads the *Haphtorah* they read as yeſterday, *Numbers* chap. twenty eight, verſe twenty ſix to the end of the chapter.

The *Haphtorah* read is in *Habbakuk* the third and laſt chapter.

N. B. *On this ſecond day of their* Whitſuntide, *every* Jew *in the Synagogue reads the four chapters of* Ruth *to himſelf before the ceremony of taking out the law from the Ark is begun.*

On their faſt days they read in *Exodus* chapter, thirty two, verſe eleven, to the end of verſe fourteen; and *ibid* in chap. thirty four, verſe firſt, to the end of verſe eleven.

The *Haphtorah* read is in *Iſaiah* chapter fifty five, verſe ſix to the end of verſe eight, chapter fifty nine.

A

TABLE.

Of all the Haphtorah's * *for every* Sabbath *in the year, beginning from the firſt to the fifty fourth, which is the laſt, beginning from their* Shabboſs Bayryſhith, *ſee page* 253, *and ſo on diſtinguiſhing each* Sabbath *by their jewiſh names.*

I. SHabboſs Parſhoth Bayryſhith : *the* Haphtorah *read is in* Iſaiah xlii. *v.* 5, *to the end of* ver. 10, *in* chap. xliii.

II. Shabboſs P. Noach : *the* Haphtorah *is in* Iſaiah liv. *to the end of* ver. 5, *in* chap. lv.

III. Shabboſs P. Lech, Lecho : *the* Haphtorah *is in* Iſaiah, xl. ver. 27 *to the end of* ver. 16. *in* chap. xli.

IV. Shabboſs P. Wawyeirve: *the* Haphtorah *is in* II. Kings chap. iv. *to the end of* ver. 37 *in ditto* chapter.

V. Shabboſs P. Choy-I-Sorah : *the* Haphtorah *is in* I. Kings chap. i *to the end of* ver. 31. *of ditto* chap.

VI.

* *See the book of their Ceremonies page* 39 *to* 95. *In this book page* 99.

VI. Shabboſs P. Toldoth : *the* Haphtorah *i in* Malach. i. *to the end of* ver. 7. *in* chap. ii.

VII. Shabboſs P. Wawyeitzy : *the* Haphtorah *in* Hoſea ii. 7. *to the end of* ver. 12.

VIII. Shabboſs P. Wawyiſhlach : *the* Haphtorah *in* Obediah i.

IX. Shabboſs P. Wawyeiſheve *in* Amos ii. 6. *to the end of* ver. 8. *in* chap. iii.

X. Shabboſs P. Meeketz : *the* Haphtorah *in* 1 Kings iii. 15. *to the end of* ver. 1. *in* chap. iv.

XI. Shabboſs P. Wawyeegoſh : *the* Haphtorah *in* Ezekiel xxxvii 15. *to the end of the ſaid chapter.*

XII. Shabboſs P. Weychee : *the* Haphtorah *in* 1 Kings ii. *to the end of* ver. 12. *in* ditto.

XIII. Shabboſs P. Shaymoth : *the* Haptorah *in* Jer. i. *to the end of* ver. 32. chap. ii.

XIV. Shabboſs P. Woe-Iroe : *the* Haphtorah *in* Ezekiel xxviii. 25. *to the end of* chap. xxix.

XV. Shabboſs P. Bow-ell Porroe : *the* Haphtorah *in* Jer. xlvi. 13. *to the end of* ditto.

XVI. Shabboſs P. Byſhawlawch : *the* Haphtorah *in* Judges iv. 4. *to the end of* ditto.

XVII. Shabboſs P. Yethroe : *the* Haphtorah *in* Iſaiah vi.

Shabboſs

XVIII. Shabboſs P. Miſhpoetim: *the* Haphtorah *in* Jer. xxxiv. 8. *to the end of* ditto.

XIX. Shabboſs P. Tyrumah: *the* Haphtorah *in* 1 Kings v. 12. *to the end of* ver. 13. chap. vi.

XX. Shabboſs P. Tytzaw-way: *the* Haphtorah *in* Ezekiel xliii. 10. *to the end of* ditto.

XXI. Shabboſs P. Kee-Thiſſoe, *the* Haphtorah *in* 1 Kings xviii. 20. *to the end of* ver 39. *in* ditto.

XXII. Shabboſs P. Waw-yockhile: *the* Haphtorah *in* 1 Kings vii. 13. *to the end of* ver. 26. *in* ditto.

XXIII. Shabboſs P. Pykoody: *the* Haphtorah *in* 1 Kings vii. 40. *to the end of* ver. 50. *in* ditto.

XXIV. Shabboſs P. Wawyickrah, *the* Haphtorah *in* Iſaiah xliii. 21. *to the end of* ver. 33. *in* chap. xliv.

XXV. Shabboſs P. Tzawve, *the* Haphtorah *in* Jer. vii. 21. *to the end of* ver. 4. *in* chap. viii.

XXVI. Shabboſs P. Shymeenee: *the* Haphtorah, *in* 2 Sam. vi. *to the end of* ver. 19. *in* ditto.

XXVII. Shabboſs P. Tozreeah: *the* Haphtorah, *in* 2 Kings iv. ver. 42. *to the end of* ver. 19. chap. v.

XXVIII. Shabboſs P. Mytzorah: *the* Haphtorah *in* 2 Kings vii. 3. *to the end of* ditto.

XXIX. Shabboſs P. Auchry-Moth: *the* Haphtora *in* Ezekiel xxii. *to the end of* ver. 19. *in* ditto.

XXX. Shabboſs P. Kydowſhim: *the* Haphtorah *in* Ezekiel xx. 2. *to the end of* ver. 21. *in* ditto.

XXXI. Shabboſs P. Aymore: *the* Haphtorah *in* Ezekiel xliv. 15. *to the end of* ver. 31. *in* ditto.

XXXII. Shabboſs P. Byhorr: *the* Haphtorah *in* Jeremiah xxxii. 6. *to the end of* ver. 27. *in* ditto.

XXXIII. Shabboſs P. Bychuethoethey: *the* Haphtorah *in* Jer. xvi. 19. *to the end of* ver. 14. chap. xvii.

XXXIV. Shabboſs P. Bawmidbarr: *the* Haphtorah *in* Hoſeah ii. *to the end of* ver. 22. *in* ditto.

XXXV. Shabboſs Noeſſa: *the* Haphtorah *in* Judges xiii. 2. *to the end of* ditto.

XXXVI. Shabboſs P. Byhawlothchah: *the* Haphtorah *in* Zechar. ii. 14. *to the end of* ver 7. *in* chap. iv.

XXXVII. Shabboſs P. Shyloch-lychoe: *the* Haphtorah *in* Joſhua ii. *to the end of* ditto.

XXXVIII. Shabboſs P. Koerach: *the* Haphtorah *in* 1 Sam. ii. 14. *to the end of* ver. 22. chap. xii.

XXXIX. Shabboſs P. Chooe-kath: *the* Haphtorah *in* Judges xi. *to the end of* ver. 33. *in* ditto.

Shabboſs

XL. Shabboſs P. Bawlock: *the* Haphtorah *in* Micah. v. 6. *to the end of* ver. 8. *in* chap. 6.

XLI. Shabboſs P. Pinchaſs: *the* Haphtorah *in* 1 Kings xix. 46. *to the end of* ditto.

XLII. Shabboſs P. Mawtoth: *the* Haphtora *in* Jer. i. *to the end of* ver. iii. chap. 2.

XLIII. Shabboſs P. Mauſſy: the Haphtorah *in* Jer. ii. 4. *to the end of* ver. 28. *in* ditto.

XLIV. Shabboſs P. Dyvoerim: *the* Haphtorah *in* Iſaiah i. *to the end of* ver. 27. *in* ditto.

XLV. Shabboſs P. Wo-othchanon: *the* Haphtorah *in* Iſaiah xl. *to the end of* ver. 26. *in* ditto.

XLVI. Shabboſs P. I-keve: *the* Haphtorah *in* Iſaiah xlix. 14. *to the end of* ver. 3. *in* chap. li.

XLVII. Shabboſs P. Rye-I: *the* Haphtorah *in* Iſaiah liv. 7. *to the end of* ver. 5. *in* chap. lv.

XLVIII. Shabboſs P. Shuphtim: *the* Haphtorah *in* Iſaiah li. 12. *to the end of* ver. 12. *in* chap. lii.

XLIX. Shabboſs P. Kee-thytzy: *the* Haphtorah *in* Iſaiah liv. *to the end of* ver. 10. *in* ditto.

L. Shabboſs P. Kee Thovowe: *the* Haphtorah *in* Iſaiah lx.

Shabboſs

LI. Sabboſs P. Neetzoevim : *the* Haphtorah *in* Iſaiah lxi. 10, *to the end of* ver. 9. *in* chap. lxiii.

LII. Shabboſs P. Wah-yaylech : *the* Haphtorah *in* Iſa. lv. 6. *to the end of* ver. 8. *in* chap. lvi.

LIII. Shabboſs P. Hawzeenue : *the* Haphtorah *in* 2 *Sam.* xxii.

LIV. Shabboſs P. Wyzoth Hawbrawcho, *is what they read on the ſame day with* Hawzeenue, *or elſe when it is read by itſelf, it is on a day of their tabernacle* *.

* See the Book of *Ceremonies*, page 94.

THEIR GRACE Before and After MEAT.

The Grace they ſay before they taſte bread at their meals.

The Mohtzy. BLESSED art thou, O Lord, our God, king of the world; that hath brought forth bread from the earth.

The grace after their meals,

If there be ten men at the table, he that ſays grace begins as follows.

Berchath Hamozon. *The grace-giver.* We will bleſs our God of whoſe victuals we have eaten.

The reſt anſwer. Bleſſed is our God of whoſe

whoſe victuals we have eaten, and by whoſe goodneſs we live.

If there be but three men at the table, he that ſays grace, begins as follows.

The grace-giver. We will bleſs him of whoſe victuals we have eat.

The reſt anſwer. Bleſſed is he of whoſe victuals we have eat, and by whoſe goodneſs we live.

If there were not three men at table, then every one perſon, man, woman or child, ſay the grace themſelves, as followeth.

Bleſſed is he, and bleſſed is his name, bleſſed art thou, O Lord, our God, king of the world, who feedeth all the world with his goodneſs, with favour, with grace, and with compaſſion, he giveth bread to all creatures of the fleſh, *for his mercy endureth for ever.* *Barucn-who.*

And with his conſtant great goodneſs, there is no want unto us, and there will be no want unto us of food, *for ever and ever.* *Uhitubow.*

For the ſake of his great name, for he feedeth and gives proviſion to all, and doth beſtow his goodneſs on all, and doth provide for all his creatures, whom he hath created. Bleſſed art thou, O Lord, who doth give food unto all, *Baw-vir Shymoe.*

Nowday Ly-choe. We will give praiſe unto thee, O Lord, our God, for that thou haſt made our fathers inherit the delightful good and extenſive land; and for that thou haſt brought us, O Lord our God, from the land of *Egypt*, and didſt relieve us from the houſe of ſervitude, and for the covenant with which thou haſt ſealed our fleſh, and for thy law which thou haſt taught unto us, and for thy ſtatutes which thou haſt made known unto us, and for the life, favour, and grace, with which thou haſt favoured us, and for the meals of food, wherewith thou doſt feed and maintain us continually every day, and at all times, and in all hours.

On their Purim, *and on their* Hanuccah, *they inſert here the* Al haniſſim, *See page* 68 *and* 70.

Wy-all hauckol. And for all theſe, O Lord, our God, we do praiſe thee with bowing down, and we do bleſs thee. O] bleſſed ſhall be thy name in the mouths of all the living, continually for ever and ever, as it is * written, And when thou haſt eaten and filled thyſelf, bleſs the Lord thy God, for the good land which he hath given thee; bleſſed art thou, O Lord, for giving us the good land and the food thereof.

* *Deut.* viii. 10. Have

Have compaſſion we beſeech thee, O Lord our God, on *Iſrael* thy people, and on *Jeruſalem* thy city, and on *Zion* the reſting place of thy glory, and on the royal houſe of *David* thy anointed, and on thy great and holy temple, the convocation of thy name. O our God, our Father, our Shepherd, our Feeder, our Provider and our Cheriſher, and our Retriever, and retrieve us O Lord our God ſpeedily, out of all our troubles, and we beſeech thee, O Lord our God, let us not need any gifts from the hands of fleſh and blood, nor to need any of their lendings, but to depend only on thy hands, which are full and are open, and are holy and are extenſive for that we may not be made aſhamed nor be deſpiſed for ever and ever. *Rawchem No.*

On their Sabbath days they inſert the following.

Let it be thy will, and protect us O Lord our God in thy commandment, and in the commandments of the ſeventh day, this great and holy Sabbath; for this day is great and holy before thee, for to reſt thereon, and to rejoice on it with love, according as it was thy pleaſure to command: It was thy pleaſure to make it a reſting day for us O Lord our God, and that there ſhall be no afflictions, nor *Rytzy*

anxiety, nor groanings on the day of reſting, and let us ſee O Lord our God the comforts of Zion thy city, and the buildings up of *Jeruſalem* thy holy place, for thou art he who is the Lord of ſalvation, and the Lord of mercifulneſs.

(*On their new moon days, and on all their feſtival and holy days they inſert here the* Yaly wy-yabo in *page* 66.)

Ubny yeeruſho Lawyim. And thou ſhalt build up the holy city of *Jeruſalem* ſoon in our days, bleſſed art thou O Lord the merciful builder of *Jeruſalem*. *Amen.*

Bleſſed art thou O Lord Our God king of the world, the ſtrong God, our Father our King, our Creator, our Former, our Sanctifier, the Sanctifer of *Jacob*, our Shepherd, the Shepherd of *Iſrael*, the King of goodneſs and the performer of goodneſs unto all, the ſtrong God of everlaſting days, he hath been good, he is good, and he ſhall be good unto us. He hath performed, he doth perform, he ſhall perform unto us for ever favour, grace and mercy, relief, eſcape, and good luck, bleſſing and ſalvation, comforts, ſupport and proviſion, and compaſſion, and life, and peace and all that is good, and of every thing that is good there ſhall no want unto us.

O the merciful he ſhall reign over us for ever and ever.

O the merciful he ſhall be bleſſed in heaven and on earth.

O the merciful he ſhall be praiſed throughout all generations and he ſhall be beautified in us to all eternity and he ſhall be adorable in us for ever to the end of all worlds ever laſting.

O the merciful he ſhall feed us in Glory.

O the merciful he ſhall break the yoke of the nations from off our necks, and he ſhall lead us with uprightneſs into our land.

O the merciful he ſhall ſend unto us, bleſſings in abundance. into this houſe, and on this table off which ofen we have eat.

O the merciful he ſhall ſend unto us, *Elias* the prophet of gracious memory, and he ſhall bleſs every one of us in his name.

O the merciful he ſhall bleſs. * My father who is my Lord the maſter of this houſe and my mother who is my lady and miſtreſs of this houſe, them and their family, and their ſeeds, and all belonging unto them, us and all that be-

* *At the table of any ſtranger the maſter and miſtreſs of the houſe are bleſſed after the manner as the parents are here by their children at their own houſes.*

long to us; the ſame as our fathers *Abraham*, *Iſaac*, and *Jacob* were bleſſed with every thing; thus likewiſe ſhall he bleſs unto us all together with a compleat bleſſing, and ye ſhall ſay. *Amen.*

Bawmorum Nlamydue. In heaven they ſhall ſtudy our merits that we may be preſerved in peace, and have the bleſſing of the Lord and the charity of the God of our ſalvation; and that we may find favour and good underſtanding in the eyes of God and man.

On their Sabbath *they ſay.*

O the merciful he ſhall let us inherit the day of everlaſting Sabbath, whoſe reſting is for life everlaſting.

On the days of their new moon they ſay.

O the merciful he ſhall renew unto us this preſent month, for our good and to a bleſſing.

On the days of their new year they ſay.

O the merciful he ſhall renew unto us this preſent year, for our good and to a bleſſing.

On the days of their Tabernacle they ſay.

O the merciful he ſhall erect unto us the Tabernacle of *David* which is fallen.

On

On any of their other holy days they ſay.

O the merciful he ſhall let us inherit the day which is all good.

On the common days of the week they only go on, and ſay as follows.

O the merciful he ſhall let us be worthy of ſeeing the days of *Maſſias*, the annointed, and let us enjoy life in the world to come; great is the ſalvation of his kingdom and he ſheweth grace unto his anointed unto *David* and unto his ſeed for ever.

The Creator of peace in his heavens, he ſhall create peace unto us, and unto all *Iſrael* and ye ſhall ſay *Amen*. *Oſſy Sholem.*

Fear * the Lord ye ſaints, for nothing wanteth to them that fear him; the lyons do lack and ſuffer hunger, but they which ſeek the Lord ſhall want nothing that is good. *Yeerue Eſs audonai.*

(The end of the grace after meat.)

GRACES

* *Pſalm.* xxxiv. *v.* 9, 10.

GRACES

UPON

Several Occaſions.

The following ſeveral Graces are ſaid at the eating, drinking, ſeeing, or hearing of the reſpective things hereafter mentioned.

At the drinking of a glaſs of wine they ſay before they drink.

BLeſſed art thou O Lord our God king of the world who hath created the fruit of the vine.

The Grace before the eating of any fruit that grows on a tree.

Bleſſed art thou O Lord our God king of the world, who hath created the fruit of the tree.

The grace before the eating of any fruit that grows on the ground.

Bleſſed art thou O Lord our God king of the world, who hath created the fruit of the ground.

The grace before the drinking of any drinkables except wine.

Bleſſed art thou O Lord our God, King of the world who performed all with his word.

The grace before the eating of any eatables excepting bread.

Bleſſed art thou O Lord our God king of the world, who hath created divers kinds of food.

The grace they ſay after having draak wine.

Bleſſed art thou O Lord our God, king of the world, for the ſake of the wine, and for the ſake of the fruit of the vine, and for the ſake of the fruits of the field, and for the ſake of the delightful, good, and extenſive land, which thou diſt will and give for an inheritance unto our fathers, to eat of its fruit and to be ſatisfied of its goodneſs; have mercy O Lord our God on *Iſrael* thy people, *Jeruſalem* thy city and on thy holy temple, and on thy alter, and built *Jeruſalem* thy holy city ſoon in our days, and bring us into it, and rejoyce us with its building, for thou art good and doſt do good to all, and we will praiſe thee for the earth, and for the fruit, bleſſed art thou O Lord for the ſake of the earth and for the ſake of the fruit of the vine.

The grace they ſay after all other eatables and drinkables; wine and bread excepted.

Bleſſed art thou O Lord our God, king of the world, the creator of many ſouls, and their wants unto all that he hath created, thereby to continue life unto all living ſouls. Bleſſed is the everlaſting liver.

The grace they ſay at the ſight of a rainbow.

Bleſſed art thou O Lord our God king of the world rememberer of the covenant faithful in his covenants and in performing of his words.

The grace they ſay at thundering and lightning.

Bleſſed art thou O Lord our God king of the world, of whoſe power and might the world is full.

The grace they ſay at the ſight of hills, mountains, and wilderneſſes.

Bleſſed is the Lord our God king of the world; creator of the firſt creation.

The grace they ſay at the ſight of any demoliſhed building, or upon hearing of any perſons death.

Bleſſed art thou O Lord our God, king of the world, the true judge.

The

The grace they ſay at the ſeeing any perſon recover'd from ſickneſs.

Bleſſed art thou, O Lord, our God, king of the world, the reſtorer of life unto the dead.

The grace they ſay after having made water, or doing their needs, you'll find in page 3. *called* Ayſher Yotzor ; *but they muſt firſt waſh their hands before they ſay it.*

The grace which their women ſay, for the conſecrating of their bread baked for the Sabbath.

* Bleſſed art thou, O Lord God, king of the world, who hath ſanctified us with his commandment, and commanded us to ſeparate the cake, *i. e. Chollau.*

The grace ſaid by their Women, when they light the candles for their Sabbath.

† Bleſſed art thou, O Lord our God, king of the world, who hath ſanctified us with his commandment, and commanded us to alight candles for the Sabbath.

Note,

Note, *The* Jewiſh *wives are only commanded to obſerve the three following things. See in* Bomay Modlekin, *pag.* 135. *in their prayers.*

Firſt, The purification after their uncleanneſs. *See* Ceremonies, *page* 25.

Second *, The preparing of three loaves of bread for every Sabbath and Holy-day, for which loaves the quantity of flour, muſt be at leaſt as much as will fill forty-three Egg-ſhells,, and off of that ſame dough they muſt pull (but dare not cut) a bit as big as a large *Spaniſh* olive, and repeat the above grace whilſt they are doing of it, then they ſhape it into a ſmall round cake, and fling it into the fire to be conſumed.

Third †, The lighting of a lamp with ſeven cotton wicks ſoaked in oil, every *Friday* night, and on other Holy-days, or at leaſt three wicks, or elſe three candles, before which when illuminated they ſpread both their hands, with the ends of theit fingers pointed towards the cieling, and repeat the above grace.

THEIR

* The meaning of the laſt grace but one.

† The meaning of the laſt grace on the preceeding Page.

THEIR
LAST PRAYER
At their going to BED.

The following is their NIGHT-PRAYER, *which they ſay the laſt thing before they ſtep into bed. Called in* Hebrew, *as marked in the margin.*

BLESSED art thou, O Lord, our God, king of the world, who hath made the wearied ſleep to fall on mine eyes, and ſlumbring on my eye-lids, let it be thy will, O Lord, my God, and the God of my fathers, that thou layeſt me down in peace, and that doſt raiſe me up again in peace, and let not my thoughts nor bad dreams, nor evil imaginations affright me, and let my bed ſtand in peace before thee, and awaken my eyes, leaſt I might ſleep to death. Bleſſed art thou, O Lord, who enlightneth the whole univerſe with his glory. *Kreeaſs Shemaw.*

Here

Here they ſay the Shema Iſrael, *pag.* 49. *as far as the poſts of thy houſe, and on thy gates; and after that the* Weehee Noam, 25; *and after that the following third chapter. in* Pſal.

Adonai Moe Rawbue tzoroy.

Lord how are mine adverſaries increaſed, how many riſe againſt me; many ſay to my ſoul, there is no help for him in God. *Selah.* But thou, Lord, art a buckler for me, my glory, and the lifter up of mine head. I did call unto the Lord with my voice, and he heard me out of his holy mountain. *Selah.* I laid me down and ſlept, and roſe up again, for the Lord ſuſtained me. I will not be afraid of ten thouſand of the people that ſhould beſet me round about: O Lord ariſe, help me, my God for thou haſt ſmitten all mine enemies upon the cheek-bone, thou haſt broken the teeth of the wicked, ſalvation belongeth unto the Lord, and thy bleſſing is upon thy people. *Selah.*

After this they ſay, Haſh-keewaynue, *page* 117. *leaving off in the place,* from now and for ever; *then they begin at* Baruch Adonai Baw-yom, *page* 120. *and read to the end,* Yeroo Eynynue,

pag

page 121, *and then they read the following* 16*th verſe out of the* 48*th chapter in* Geneſis.

The angel which hath delivered me from all evil, he ſhall bleſs the children, and let my name be named upon them, and the name of my fathers *Abraham* and *Iſaac*: that they may grow as fiſh into a multitude in the midſt of the earth. *Haw malach Hagoel.*

* And he ſaid, If thou wilt diligently hearken, O *Iſrael*, unto the voice of the Lord thy God, and wilt do that which is right in his ſight, and wilt give ear unto his commandments, and keep all his ordinances; then will I put none of theſe diſeaſes upon thee, which I brought upon the *Egyptians*: for I am the Lord that healeth thee. *Wawyomer imſhoemoatiſhma.*

† And the Lord ſaid unto Satan, the Lord reprove thee O Satan, even the Lord that hath choſen *Jeruſalem*, rebuke thee: is not this a brand taken out of the fire. *Wawyomer Adonai Ell haſſatou.*

‖ Behold his bed which is *Solomon*'s, threeſcore ſtrong men are round about it, of the valiant men of *Iſrael*: they all handle the ſword, and are expert in war; every one hath his ſword upon his thigh, tall for the fear by night. *Hinny Mitoſſoh.*

Then they repeat three times.

§ The Lord bleſs thee, and keep thee: The Lord make his face ſhine upon thee, and be merciful unto thee: *Yyworaychycho Adonai.*

* *Exod.* xv. 26. † *Zech.* iii. 2. ‖ *Solomon's Song*, iii. 7, 8. § *Numb.* vi. 24, 25, 26.

The Lord lift up his countenance upon thee, and give thee peace.

Then they repeat three times.

* Behold he that keepeth *Iſrael* will neither ſlumber nor ſleep.

Then they repeat three times.

† For thy ſalvation I have waited, O Lord: I have waited, O Lord for thy ſalvation: O Lord, for thy ſalvation have I waited.

Then they repeat three times.

In the name of the Lord God of *Iſrael:* on my right hand is *Michael,* and on my left is *Gabriel,* and beſide me is *Raphael,* and at my head dwelleth the ſtrong God.

Then they ſay the following.

A Song of degrees.

‖ Bleſſed is every one that feareth the Lord: and walketh in his ways. When thou eateſt the labours of thine hands thou ſhalt be bleſſed: and it ſhall be well with thee. Thy wife ſhall be as the fruitful vine on the ſides of thine houſe: and thy children like the olive branches round thy table. Lo, ſurely, thus ſhall the man be

* *Pſalm* cxxi. 4. † *Geneſ.* xlix. 18. ‖ *Pſalm* cxxviii.

bleſſed,

bleſſed, that feareth the Lord. The Lord out of *Zion* ſhall bleſs thee: and thou ſhalt ſee the wealth of *Jeruſalem*, all the days of thy life. Yea, thou ſhalt ſee thy childrens children, and peace upon *Iſrael*.

Then they repeat three times.

* Tremble and ſin not: examine your own hearts upon your bed, and be ſtill, *Selah*. *Rigzue*

After this, they ſay.

Audown, Owlom, *Page* 1, which concludes the whole Prayer.

* *Pſalm* iv. 4.

FINIS.

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